The Congregational Quarterly

EDITORIAL

FEW politicians of our own time have been more criticized than James Ramsay MacDonald. He never got on with Liberals, the Labour Party which he had built up thought he was a traitor, and the Conservatives who reached power under his leadership of a National Government chafed to be rid of him. What will be the verdict of history?

MacDonald was an outstanding example of one who started from poverty with everything against him and by sheer grit, courage, and ability, reached the highest place in the land. Members of the Labour Party have strangely forgotten the incessant and arduous labours of MacDonald's early years. All who know him have no doubt that throughout his varied career he endeavoured to do what he believed to be right. In the last years his mind was always going back to the decision of 1931, that decision which brought upon him the obloquy of those with whom he had worked for so long. I remember telling him that a biography of Willie Graham was mooted; his immediate reaction was "Who's going to do it? I hope they'll get the story of 1931 right". He felt very keenly the attacks made upon him and yet there was no bitterness or recrimination. He had done what he believed to be the best thing for the country and was content to leave the matter there.

One cannot but speculate what MacDonald's future would have been had his wife lived. Fifteen years of the happiest home life with united service in the cause of the people were revealed to the world in one of the finest biographies of a wife ever written. MacDonald was never quite the same after his wife's death; had she lived the way would in many respects have been easier for him. He was a strange mixture. When he was Prime Minister his colleagues used to say that it was impossible to get a word with him about the work of their Departments, and yet he was meticulous in answering private correspondence. He would take the trouble to sit down and write a postcard in Lossiemouth or wherever he happened to be when it was quite unnecessary. He was a gentleman and a scholar and he might have made a great contribution to English literature. One of the last letters I had from him—the last was written only two days before he sailed—is characteristic of the man. He wrote to say that he had become very interested in the biography of R. F. Horton, and then, after speaking of his retirement, continued:

I know you have always expressed the view that I made a great mistake in going into politics and deserting literature, and now that I have come pretty near, if not quite, to the bottom of the cup filled with the heavy wine of politics, I am very susceptible to suggestions that I made a mistake. I daresay we are all made that way. When we have tried a thing out we wonder if, had we chosen an alternative love, we would not have made more, especially of that most fickle of all attractions, public applause. Still it would be most ungrateful of me if I really were to desert to your side. I have done my best and am perfectly content to let judgment be passed. I would prefer it perhaps if it were made a little later when more of the facts were known, but I am not going to fuss about that.

Occasionally, in times of stress, MacDonald was unduly sensitive to criticism. Some years ago he was very indignant at a reference made to him by a Chairman of the Congregational Union, and I found myself in the unhappy position of being the channel of communication between two men, both stubbornly resolved not to give way.

MacDonald was at his best, I think, when talking about books. He always wanted to look things up and see what was really said, what really happened. He was proud of his library, and it was a library he used. I don't think I ever met him but he mentioned A. M. Fairbairn, for whose character and scholarship he had the greatest respect. He esteemed highly men as different as Robert Horton and John Morley, and he was at home alike with the fishermen of Lossiemouth, the highest in the land, and the élite of the schools. I have known nobody quite like him, and I do not venture to prophesy how the future will regard him. At any rate it is clear that a true estimate cannot yet be made, as he himself recognizes in the letter just quoted. But so long as it is possible for a man by sheer force of character and ability to rise from a cottage to the position of Prime Minister, so long will the British people be able to rebut the charge of decadence.

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A Happy New Year to all our readers! And thanks to them all, especially to those who have been the loyal friends of the *Congregational Quarterly* since it began fifteen years ago. Most of all do we appreciate the sacrifice of many men in the ministry who somehow out of meagre stipends manage to scrape together ten shillings a year for this journal. Would that every Congregational minister and evangelist could secure the *C.Q.* regularly either by subscription or by the gift of his church or of people in it! A steady stream of letters comes to the office from ministers with heavy claims upon them who simply cannot afford the ten shillings a year the *C.Q.* costs. May we suggest to laymen that before Christmas they inquire if their minister takes the *C.Q.*, and, if not, send to Independent Press a treasury note that he might receive it in 1938? Business men will

understand why we do not suggest that they lend the ministers their own copies: the number of readers of borrowed copies of the *Quarterly*, judging from the evidence that reaches us, is far in excess of the number of readers who pay for their copies! Since the cost of printing has increased, owing to a reduction of hours, and the price of paper has mounted to the skies, it is clear we must increase our circulation if the *C.Q.* is to be a paying proposition. Every extra subscriber helps. Our last issue sold out, but we need 500 more *regular subscribers* if we are to retain untouched our little nest-egg from previous profits. If every reader will lend a hand all will be well. And so to our sixteenth year.

With it our motto changes from Marvell's words:

> But at my back I always hear
> Time's wingéd chariot hurrying near,

to Samuel Johnson's:

> He that runs against time has an antagonist not subject to casualties.

With the incredible fact that this is the 61st issue of this journal for which we have been responsible, these mottoes seem strangely significant.

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THE reports of the Autumnal Meetings at Bristol were distinctly encouraging. Bristol Congregationalists worked very hard to make them a success and they deserved the inspiration which came to them. Central to the meetings was the L.M.S. campaign; the speaking in support of it seems to have been to the point and to have sent people back to their churches determined to do their best. It has been suggested that the meetings were so successful that those who believe two Assemblies a year are too many should now be silenced. There is, however, much to be said on the other side, and many remain of the opinion that the withdrawal of ministers and delegates from the work of their churches at the beginning of the winter is far from being a wise policy. We hope one of these days to see instead of annual Autumn Assemblies, Triennial or Quadrennial Congresses when representatives are gathered together for a full week with ample time for the discussion of topics which are of service to the work of the Kingdom of God.

We commend to readers the second article by the General Secretary of the L.M.S. printed within. If the constituency could be made familiar with its contents it would be excellent propaganda for the Society. The next step is to visualize what missionary work will be like in twenty years' time, and ask how far preparation is being made for it.

At Bristol the denomination rejoiced to greet Mr. Roger W. Babson, Moderator of the National Council of the Congregational

Churches in the United States. Mr. Babson will contribute some impressions of religious life in England to our next number.

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THE appearance within of Dr. Reid's paper on Immortality makes it appropriate to comment on some recent investigations. A decade or so ago Dr. George Jackson said he hoped we were correct in affirming that the Free Churches had an open mind on the subject of spiritualism. Perhaps the question is not so alive or not so controversial in the churches as it was in the days of the War. Many people, mindful of the dangers attending personal experiments and aware of the advantages which unscrupulous mediums have taken of those in sorrow, have deliberately turned their backs on the subject. Nevertheless, it is a significant fact that the last quarter has seen the issue of three important books dealing with survival and the possibility of communication with those who have died, Lady Barrett's *Personality Survives Death* (Longmans, 7s. 6d.), Baron Palmstierna's *Horizons of Immortality* (Constable, 10s.), and Mr. A. W. Osborn's *The Superphysical* (Nicholson & Watson, 12s. 6d.).

Perhaps the most important of these three is Lady Barrett's, which prints communications purporting to be from her husband, Sir William Barrett. Lady Barrett holds a high position in the world of medicine; W. F. Barrett was a physicist of repute as well as one of the founders of the Society for Psychical Research (Canon R. J. Campbell contributes an admirable biographical sketch to the book); both of them are accustomed to weigh evidence with care and objectivity. To their love for each other were added common interests; rarely can souls have been so *en rapport*; if communication is possible, the conditions could not be more favourable. How then do these communications strike a reader who has an open mind, has no experiences of *séances*, and knows spiritualism only through books and the *Proceedings of the S.P.R.*? As one of the most important contributions to the subject. Much of the evidential matter, too detailed to quote here, is extremely impressive, but more impressive still is the attempt to describe the nature of the after-life, the communicator definitely stating that the evidence for survival is already plentiful, but that the need now is for those who wear spiritual bodies to explain the nature of the life they live. These communications, too, are distinctly Christian, in a way that much spiritualist propaganda fails to be. Lady Barrett has rendered another service to the cause of science by the publication of these messages: they deserve the careful consideration of all thoughtful people.

It is a pity that the attention concentrated on one illustration—the discovery by means of spirit messages of a lost Schumann concerto—has prevented recognition of the importance of *Horizons of Immortality*. For many years some thirty people, none of whom had attended *séances*, have been accustomed to receive and discuss

messages by means of letters placed round a circular board, the sensitive touching the pointer. Whatever one may think about the means of communication it cannot be denied that a remarkable body of teaching has been collected. At times it will irritate the orthodox Christian; often it will remind the reader of Swedenborg, Christian Science, or theosophy; but anyone who will take the trouble to study the teaching about the nature of God, the problem of evil, pre-existence, and immortality will be constrained to acknowledge that few people could not but learn much. To ponder such ideas as that God is "not conscious of His own absoluteness", and

> not only never sends sorrow to anyone, but is wholly unaware of what suffering means, and how it is incurred,

makes one stir one's brains. Baron Palmstierna claims that this experiment has not only given assurance of personal immortality, but

> such an insight into the meaning of life on earth and in the hereafter that mankind, tired of all the struggling, may, hearkening to a lead from above, gather new strength to reach high enough on the other side of the valley and so to live "not with a shadow but with reality".

To the general regret the Baron has just relinquished his post as Swedish minister in this country; it is significant that one in his position should be giving so much attention to this subject.

Mr. A. W. Osborn, whose book is "a review of the evidence for continued existence, reincarnation, and mystical states of consciousness", calls himself a free-lance; "I belong to no sect or organization committed to any particular view". The question he sets out to answer is: "Are life and consciousness dependent upon that type of organization we call physical matter?" He answers that this world is

> an aspect of Reality, and is not to be escaped, but understood. So the thraldom of Time ceases to oppress us, for we sense the immortality of Life which embraces ourselves and all things therein.

Between the question and its answer we have a discussion of "Normal Phenomena", with an examination of various theories of materialism; of "Supernatural Phenomena", with special emphasis on the evidence for survival; and an examination of the question "Is the Incarnation the Ultimate Truth?" Osborn is not as helpful or as thorough as Baron Palmstierna, but his book, like the others, should be read by all interested in psychical problems.

For ourselves, we always find it hard to understand why the assumption Dr. Reid makes at the beginning of his paper is so readily accepted. A definition of what is meant by "personal immortality" is greatly to be desired. One finds it difficult to believe that the individual, with all his idiosyncrasies and waywardness, is to continue

his life exactly as at present: it seems so presumptuous to assume that one's life is so important that it deserves immortality. It may be replied that the Christian gospel emphasizes the worth of individual personality, and that the individual is redeemed in order to make a distinct personal contribution in the after-life. Many Christian people, however, have no desire for survival. They feel that God will take care of any values inherent in their own lives, and that it may be that, by being absorbed into the Divine Being, those lives will be filled out and enriched beyond anything we can now comprehend.

We little thought when we opened Canon Roger B. Lloyd's timely essay, *The Beloved Community* (Nisbet, 7s. 6d.), that we should come back to this question of immortality, though we ought not to have been surprised, because ultimately all questions of community, as of individual life, come back to God, freedom, and immortality. Canon Lloyd argues that the tension between individual and community is vital, and must be maintained, and that this is only possible where they are equal, equality in its turn being possible only when the two are regarded in the light of the Christian doctrine of immortality. (We thought Canon Lloyd was not going to use the obvious analogy of the relationship between the sexes, when the inevitable tension is satisfactorily maintained in a happy marriage, but it came on his last page.) The notes of the beloved community are freedom (here the writer owes much to Berdyaev) and belief in the Christian doctrine of the communion of saints, or its equivalent. It is in his stress on immortality as the possession of the Church as well as of the individual that Canon Lloyd advances from the point of view represented by the other volumes. How far the individual personality survives in its distinctness, and how far it can realize itself if merged in complete communion with the Creator, when

> I have become the Spirit of the Sea
> And know the Life in it, the Life in me

or in Christian language,

> I live, yet not I, but Christ liveth in me,

Canon Lloyd does not discuss.

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At the World Conference on Faith and Order at Edinburgh the need for increased communication between Congregationalists was made manifest—certainly to Congregationalists themselves, and probably to the rest of the delegates. Even in the British Isles there are striking differences in thought and practice: Church membership, for example, does not mean the same in Scotland as it does in England; there a church with a membership of 1,000 will have a congregation corresponding to that of a church with 300 or 400 members in England (the United States is like Scotland rather than

England here). When the rest of the world is brought into the picture the need for mutual explanation and exploration is all the more evident.

In many other ways, too, thought and practice differ. Many English Congregationalists believe so strongly in the importance of the priesthood of all believers, and in the fact that the local church is the Church Catholic in a particular place, that they insist—more in theory than in practice, it is true—on the right of the local church to appoint any of its members to perform any ecclesiastical function —preaching, administration of the sacraments, and the like. It does not appear that the same emphasis is laid upon that point by American Congregationalists.

At Edinburgh when a group was discussing the Sacraments, the question of dominical institution naturally arose. The Bishop of Gloucester's Committee, overwhelmingly Anglican and Orthodox in its constitution, had recognized the fact that from the New Testament it was impossible to claim absolutely that we had the words of Jesus in instituting the two Sacraments. This, the position generally held by New Testament scholars, was found unacceptable to some of those present, one of whom said that it would be a great mistake to suggest that there was any doubt about our Lord's command, for it would raise difficulties among the members of his Church. After which a British Congregationalist heard with dismay that the speaker was a Congregationalist—from Bulgaria.

These instances are mentioned just to show the urgent need for interchange of information and opinion by Congregationalists the world over. The International Congregational Council in 1940 should help a great deal in this way, but much needs to be done in preparation for it. There is no fear of international Congregationalism issuing in a dull uniformity; but we should understand each other, and be able to present our view to the world.

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We had written some notes on recent significant pronouncements by Anglicans and by Congregationalists on the place of the Sacraments in the life of the Christian and of the Church. Pressure on our space—one or two important articles have had to be held over—keeps them out until next time.

There is room to comment, however, on the emphatic declaration by a well-known Congregational minister lately:

> I'm sick to death of being told by — — every other week that "we are sons of Calvin". I'm not a "son of Calvin".

Now we see no violent objection to being reminded of our Calvinist ancestry, though he is a wise man who does not boast too much about his ancestors. There have been times and periods in the history of Congregationalism when the reminder was needed, and, *pace* Mr.

H. G. Wells, Calvin and Calvinism have counted for much in the world's history. It needs to be remembered, however, that there are two lines of ancestry, and we should not overlook the fact that we are children of the Anabaptists as well as "sons of Geneva". We hope our neo-Calvinists have not so wholly surrendered to the *Zeitgeist* in their demand for dogma, authority, and totality that they have come to regard their maternal ancestors, and those who are like unto them, as "Anabaptistical Vagabonds", to use an ancient description. Perhaps the next step will be to demand, like some Calvinists of old, that heresy should be punishable by death: which of the "Modern Free Churchmen", we wonder, is cast for the part of Servetus?

Of course, our 20th century Calvinists, Thomists, Augustinians, or whatever they prefer to call themselves, would be entirely disowned by those whose names they use. They, like the rest of us, pick and choose in the doctrines of Catholic and Reformed, and interpret those doctrines in ways which would be repudiated root and branch by those who formulated them. Sooner or later there comes a point when we all share the experience of John Hales at the Synod of Dort. Dr. A. W. Harrison has just reminded us, in an amazingly readable book, which we heartily commend—*Arminianism,* in Duckworth's Theology Series (5s.)—how Hales went to the Synod a Calvinist,

> but as he listened to Episcopius expounding the great words, "God so loved the *world* that He gave His only begotten Son", and demonstrating the universal scope of the Atonement, he changed his mind, and, as he says in one of his vivid phrases, "I bade John Calvin good night".

It was *apropos* of Luther and Calvin, it may be remarked, that John Robinson used his famous words about more light and truth from God's holy Word.

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CONGREGATIONALISTS should not fail to read pertinent booklets by two of their own number—the Rev. N. A. Turner-Smith's *God in Control: The Church at Work* (Epworth Press, 2s. and 1s.), and President J. S. Whale's *What is a Living Church?* (Edinburgh House, 1s.). They will certainly receive, what they undoubtedly deserve, attention far beyond denominational borders. Mr. Turner-Smith has been greatly influenced by the Group Movement, and he shows its technique at work in his own ministry. Mr. Whale writes in preparation for the Madras Conference, and describes the Church as world-wide, believing, worshipping, witnessing, "in action", and sanctified. Nothing he says is more important than his emphasis on the loss to the individual and to the community due to the neglect of telling Bible stories to children in the home: it is amazing how complete and widespread is the ignorance of the Bible to-day.

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ONE cannot but be struck by the high standard of the books that are now being published. It is true, of course, that many of the 15,000 or so books issued from the press annually in this country are "tripe", but that must not obscure the fact that there is a constant stream of well written books which throw light on the matters with which they deal. This is true of many volumes which have appeared in the last year on "Church, Community, and State", a subject to which Christians are, inevitably, now paying much attention. The Report of the Oxford Conference, *The Churches Survey Their Task* (Allen & Unwin, 5s.), is naturally introduced by Dr. J. H. Oldham. It prints the Reports of the Sections, over 200 pages altogether, pages which will receive careful consideration in the immediate future. It is to be hoped, however, that some more succinct account of the Conference will be available for popular use.

One of the most successful books we have read for some time is Mr. E. B. Ashton's *The Fascist: His State and His Mind* (Putnam, 8s. 6s.), a book which will give all readers furiously to think. Although using "perform" for "conform" on p. 134 and placing the Peasants' War in the wrong century, these are the only slips in a book which analyses lucidly and convincingly the Fascist States and the Fascist *ethos*.

An American, who has some shrewd hits at our own country ("the British, with their usual hindsight"), Mr. Ashton has obtained a thorough understanding of Fascist mentality, theory, and practice, and his study is valuable in the extreme. The indispensable thing in Fascism ("the collectivism of a capitalist community" is Mr. Ashton's definition) is the people's readiness to sacrifice their individuality to the State: that explains why America won't go Fascist, and why Germany and Italy have done so. Fascism, that is to say, is "a native phenomenon based on certain definitely national traits"; "it is not a 'ghastly disease spreading over Europe', but the quite healthy, logical, and natural state of affairs for capitalist communities with a particular popular mentality". The outlook for the world is dark indeed. As long as Fascist nations exist there are, Mr. Ashton shows, only three alternatives for democracies—to deal with them now; to make themselves strong enough to repel them any time they strike; to prepare to submit, at some inevitable moment, to Fascist rule. A Fascist nation always has the whip hand, because it is prepared to fight; therefore Italy won against the League: peaceful sanctions can be effective only if the punished nation does not dare to fight.

> When all is said, the net result of our reflections is the kindergarten truth that a party willing to apply force will get away with murder until stopped *by some stronger force*. What the Fascists did was simply to build a system of international affairs on this platitude—while the entire "civilized" world was

straining its cerebral muscles to find some way around it. And this scientific discovery is being paid for with the most serious jeopardy of what took centuries of human and political development to create—the democratic system of government.

Again

> The Fascists' willingness to accept war as a consequence of their acts is the decisive feature of their foreign policy. And the failure of other nations to recognize this attitude is what was chiefly responsible for the repeated fiasco of *their* foreign policies. Only by a clear understanding of the rôle of war in the Fascist scheme—and of the difference between the Fascist and the non-Fascist feeling toward war—can Fascist international reactions be made comprehensible, and perhaps even to some extent predictable.

A book which might be considered a pendant to Mr. Ashton's study is Dr. Hilda D. Oakeley's *The False State* (Williams & Norgate, 6s.), a sober and thoughtful review of the position of the modern world, where the power-motive in individuals and groups has caused the development of the "false State". It is perhaps unfortunate that Dr. Oakeley refers so much to the Webbs' *Soviet Communism*, for her obsession at times seems to throw her argument out of focus. She sees as the great need of the present day "a regenerated principle of liberty", which will strike for what the world has not yet known, a community "capable of complete freedom". Of the part the Free Churches, and particularly the Congregational Churches, can play in this struggle and against "the idea and practice of the State as power", we hope to write elsewhere.

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READING the life of John Melly, who gave his life in Ethiopia, one stumbled at the sentence written by him when a boy of 18 at Marlborough during the war:

> God is very good to us. As I said on Sunday, surely practically every Bishop and clergyman in England could not be wrong.

(We wonder how the said Bishops and clergy feel when they read this to-day.) John can never thank God enough when he is accepted for active service; he prays before his medical examination and carries *The Practice of the Presence of God* with him to read. It is almost like the schoolboy who said to his friends: "I've got bayonet practice and Scripture for homework to-night".

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EVERY January we comment on the service of the R.T.S. to the community through its books for boys and girls. It has been a pleasure to watch the development of that Society on the side of its publications. In recent years the Lutterworth Press has given valuable aid to the cause of Christian learning. The books for boys and girls maintain a high standard; parents and Sunday School officials look-

ing for Christmas presents could not do better than look at the lists—the usual Annuals, *The Girl's Own Annual, The Boy's Own Annual* (10s. 6d. each), *The Schoolgirl's Annual, The Schoolboy's Annual* (3s. 6d. each), *The Sunday at Home, The Woman's Magazine Annual* (12s. 6d. each), and *Little Dots* (2s. 6d.). We have previously remarked on the vast improvement that has taken place in children's books. The R.T.S. publications are but one illustration of this fact; other publishers, too, are experimenting in most useful ways. We can imagine few little children who will not delight in Jean de Brunhoff's *Babar's Friend Zephir* (Methuen, 7s. 6d.), a most interesting and well-illustrated monkey story, or in the same author's *Babar's A.B.C.* (Methuen, 5s.). Parents would look far before they found a pleasanter way of teaching little children the alphabet than this book. Missionary stories, too, have improved out of all recognition. Mr. C. E. Roberts's *Vagabond Wong* we recommended when it appeared as the first of the "Faraway Tales": it is now succeeded by the same author's *Mukasa the Bold* (Livingstone Press, 1s. 6d.), a story in which all boys will revel.

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Recently a man joined a very "posh" golf club. He went there several times and nobody invited him to have a game, so at last he went up to an older member and asked him if he would go round with him.

Older Member: "Don't think I know you".
New Member: "No, but I have just joined the Club and I thought you might have a round with me".
O.M. "Which school were you at, Eton or Harrow?"
N.M. "Neither. I went to Tooting Bec High School".
O.M.: "Hm. Go on to Oxford or Cambridge? Which College?"
N.M. "No. I went into a City office when I was 16".
O.M. "Hm, hm. Well, what did you do in the War?"
N.M. "I joined up as a Tommy, got the Military Medal and received a commission. Then luck came by way, I got the Military Cross, the D.S.O., and finally was lucky enough to get the V.C.".
O.M. "Play you nine holes".

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We like the verse (one of 60) Mr. Angus Watson remembers of the poem addressed to Queen Victoria on her jubilee by the poet of his native village:

She has been a wife and mother to all her children dear,
To bring them up quite rightly she has had to persevere;
But with the utmost credit they have taken after their ma;
Their conduct and their manners are known both near and far.

No wonder this drew a "gracious letter and acknowledgment".

PERSONAL IMMORTALITY AND THE SECOND COMING[1]

By the Rev. James Reid, D.D.

It is no part of the subject of this lecture to deal with the arguments for and against personal immortality. I must take it for granted that for us that is settled. It belongs to the fundamental convictions of Christian faith and experience. There is no such thing as the Christian faith without the faith in personal immortality. We can no more take it out of the message and outlook of Christ than we can take the salt out of the sea. It is inextricably built in and with the structure of the Christian faith. We start, then, from that basis.

The question before us, this evening, is the question of what lies ahead for the Christian believer. It is the question of what is called "the last things", with particular reference to what is known as the "Second Coming of our Lord". In the days of the early Church, when the faith in personal immortality first blazed into power and became a dominant fact, a belief arose that many of the believers at all events would escape the process of death, and be ushered into the full glory of the heavenly sphere. They believed that Christ, who had gone from the earth in personal form, would make a speedy return in some spectacular way, to bring judgment on His enemies, wind up the process of history, and take His saints to be with Him in heaven. This belief in a Second Advent, as it is called, has been held in various forms by groups of Christians ever since. It is perhaps not so widely held to-day, since the modern view of Scripture has become so widespread: it is generally found among those who reject the modern view, and all the results of critical scholarship. But it is interesting to remember that Henry Drummond, who could not have been a literalist, held the view and found comfort in it. He thus concludes one of his published addresses[2]:

> So I am watching quietly, every day.
> Whenever the sun shines brightly, I rise and say,
> "Surely it is the shining of His face!"
> And when a shadow falls across the window of my room,
> Where I am working my appointed task,
> I lift my head to watch the door, and ask
> If He is come.

We can understand the comfort of this view, though there are elements in it which are unhealthy. Why should Christ have said that it was expedient for His disciples that He should go away unless

1 The Drew Lecture for 1937. The Copyright is that of New College, London.
2 *The Ideal Life.*

He meant that their dependence on His physical presence must be outgrown if they were to be strong, as children must learn to stand on their own feet if they are to reach the stage of moral and psychological health?

It has this effect also, that while it conserves the fact that the new world comes by the intervention of God and not by the efforts of mere humanism, it absolves us from any responsibility for facing the problems of social and international concern. We need do nothing about them. Christ will put all that right when He comes. Those who hold the literal view of a Second Coming of Christ have often a great missionary enthusiasm. It springs from the idea that the prelude to His coming is the preaching of the gospel to all nations. But they have generally little interest in international peace or social reform. History, so far as it concerns this planet, has little value for them except as it reveals the signs by which His coming is to be ushered in. Faith in God becomes almost obsessively fixed on this event.

The belief in the Second Coming has its roots in a prosaic literalism which finds every part of the New Testament of equal value and cogency from the *Gospels* to *Revelation*. At the same time, there is material enough in the *Gospels* to keep it alive, and at least to perplex the minds of many who cannot accept its literal truth, and who therefore confine their own spiritual sustenance to the simpler portions of the *Gospels* and *Epistles*. From various points of view it ought to be faced by us all, and that in no spirit of incredulity or intolerance. For there is one thing that must always be kept in mind in any re-statement of a doctrine or ancient belief. It is that such a doctrine has persisted because it enshrined some truth that is vital to the full Christian faith. We may discover, in this case as in others, that there is more in it for us than even the older form suggests.

The belief in the Second Coming of our Lord takes its rise from certain parts of the message of Jesus, as interpreted by the primitive church. The chief passages are found in *Mark* 13 and *Matt.* 24, 25. These come near the end of Christ's ministry. But He had spoken several times of the coming of the Son of Man, whom the disciples identified with Himself. At Caesarea Philippi, for instance, He had told how the Son of Man must suffer many things and be killed and rise again the third day, and then come with power and glory; and He added, "There be some standing here which shall not taste of death till they see the Son of Man coming in His Kingdom". In reply to a question of the disciples concerning His advent, and His statement about the destruction of the temple, Jesus, according to the records, describes events which have been identified as a prediction of the fall of Jerusalem and then goes on to give certain signs which shall take place before His coming:

> There will be wars and rumours of wars. Nation shall rise against nation and kingdom against kingdom. There will be tribulation and persecution for the church. The sun shall be turned into darkness and the moon shall not give her light. Then shall the Son of Man come on the clouds with power and great glory. Of that hour knoweth no man, no, not the angels which are in heaven, neither the Son but the Father.

But He also said :

> This generation shall not pass away till all these things be fulfilled.

At His trial He told the High Priest that he would

> see the Son of Man sitting on the right hand of power and coming on the clouds of heaven.

In *Matt.*, following the previous statement about the signs of His coming, He spoke several parables—that of the absentee householder who came back suddenly to take account of his servants whom he had left in charge of his goods; and that of the ten virgins who waited for the bridegroom. And He followed these with the command to watch so that they might not be taken by surprise and found unready to welcome Him.

These are but outlines of what we know as His apocalyptic utterances. But there is evidence that the primitive community interpreted them to mean that after His resurrection there would be a period of waiting. Then He would return. They believed that some of them at least would not see death, but would immediately be changed into the life of redeemed humanity :

> We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump.

And in *I Thess.* 4 :

> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

The language and the symbols, of course, are those of Jewish Apocalyptic. They can be identified in the prophecies of *Daniel* and in other writings of the pre-Christian centuries. The belief has grown up in a Divine intervention on the plane of history—"the day of the Lord". It was a mighty act of God by which the wicked who refused His rule were to be overthrown in judgment, and the righteous were to be rescued from their graves and from the hand of their oppressors, and gathered into an elect community—the Kingdom of God. This act of God would ring down the curtain on the process of history, and bring it to a final end on this earth. It would usher in a reign of God in which all that had been good in the history of the past would be preserved, and would reach a perfect fulfilment in the spiritual sphere. This event would be catastrophic. It would be accompanied by signs and wonders, described in sensuous images

like the darkening of the sun and the flashing of lightning. These could obviously have no physical meaning. They can only be regarded as the efforts of the human mind to describe the indescribable. It is this "day of the Lord" which we find described in the apocalyptic utterances of Christ. How far did He use these symbols, and how much did He mean by them? What value did He put into them? Two views, opposite and extreme, have been held.

One is that this eschatology is extraneous to the real message of Jesus. It is largely a reflection from the apocalyptic atmosphere of the time when the Gospels were written. The writers coloured His sayings with their own outlook. We can just neglect it and fix our attention on the ethical teaching of Jesus and on His Cross and Resurrection. His message about God and man is the real flower of the Gospels. We can lift that out as a plant is lifted from the soil, and shake back into the ground, so to speak, the apocalyptic elements that cling to its roots[3].

But from that view there was a violent reaction. The pendulum swung to the opposite extreme. The new school declared that Christ's eschatology was not merely the framework of His message: it is the real message. Schweitzer broke out on the liberal view with *The Quest of the Historical Jesus*. He declared that the liberal scholars had destroyed the real Jesus and had put in His place a pale, anæmic figment of their own devising. "We have no right", he said,

> to thrust ourselves between man and the gospels, and to refuse to leave the individual man alone with the sayings of Jesus,

many of which are lying about like explosive shells from which the charge has been withdrawn.

> The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of heaven upon earth and died to give it its final consecration, never had an existence. He is a figure designed by rationalism, endowed with life by liberalism, and clothed by modern theology in an historical garb.

Christ's whole message, according to this school, was eschatological, in the full sense of the word. He believed in the immediate catastrophic coming of the Kingdom of God by a mighty act of God, and the literal end of the world as had been set forth in *Daniel* and the prophets. He looked for it in the various crises produced by His teaching. When nothing happened, He flung His life into the cauldron of Calvary, believing the tribulations that were essential to its coming would thus be fulfilled. It was a magnificent act of sacrifice. But it was futile, and He went out of the world a deluded dreamer, whose life was thrown away in a forlorn hope. This view has noble elements in it. It restores some colours and lines to the

[3] See W. Manson, *Christ's View of the Kingdom of God*.

picture of Christ that the liberal school had washed out. "Jesus was no teacher", he says, "no casuist. He was an imperious ruler". He lays His spell on the souls of men, challenging them to a decision for or against Him. He calls for a detachment from the world in which men will be free to follow Him to the uttermost.

But the picture has grave defects. Was Jesus mistaken? Can we believe that He, who was so balanced and sane and right wherever we can test His truth, could become the victim of wild dreams? There is this also. If this is true, the foundation of a universal authority for His teaching falls out of the Christian ethic. It becomes an interim ethic. It was only meant for a brief interlude before the crash came. It cannot therefore be binding on a complex world like this, where we cannot afford such prodigal loving and reckless righteousness. This is a way of cutting the knotty problems of Christian discipleship which is very attractive to the modern mind. But it makes an end of New Testament Christianity.

Another view has accordingly been gaining ground and is coming to be widely accepted. It is, to put it briefly, that Jesus did use the language of eschatology and the symbols of Old Testament apocalyptic. Even when His sayings have been pruned, and put through the sieve of New Testament criticism, it is agreed that enough remains to show that His message had an eschatological framework. It was a message about the last things. He believed in the day of the Lord and that He would bring it in. He came to end one age and begin another, and in that new age history would find its meaning. He did not merely come to proclaim the coming of the Kingdom. He brought it in. His first message, according to *Mark,* was that the Kingdom of God was at hand. It was near. It was ready to break in. In Himself, God was putting forth His mighty hand. He was intervening on the plane of history. The new age, in which the history of the past would culminate, was coming into being. The day of the Lord had dawned.

But this Kingdom, being of God, is not of this world. It is a spiritual reality, and its triumphs are moral and spiritual. They are the things that happen in the heart where all real events take place. God's Kingdom is His kingly rule in Jesus. God had set up His throne in the world in Him, to bring to judgment the unrighteousness of men, and destroy the false values that had laid their evil spell on their hearts. That judgment and that rule would reveal themselves inevitably in the events of time. But we are not to look for it in anything dramatic and spectacular like stars falling, and moons turning into blood. These are symbols, the efforts of the mind to describe the events of a spiritual world in the language of a material earth. We can compare with it Browning's phrase about the musician with God's gift in him who "out of three sounds frames, not a fourth sound, but a star".

The mighty act of God was revealed in Jesus Himself, in His own life and teaching, with its timeless and world-shaking power. It was at work in His miracles of healing, and in forgiving and changing the hearts of men. When the disciples came back from their first mission telling how even the devils had been subject to them in His Name, Jesus said, "I beheld Satan, as lightning, fall from heaven". This is apocalyptic language. But it describes a spiritual event, the conquest of the forces of evil that have their seat in the souls of men. A new power had come into the field in Himself. The new reign of God had begun.

But there was more to be done before evil could be judged, and God's rule come in fully and effectively. "I have a baptism to be baptized with, and how am I straitened till it be accomplished?", He said; and He went striding on to Jerusalem. The Cross was the continuation of His ministry. His Passion was not the martyrdom of despair, the last, frenzied throw of a disappointed dreamer. It was the act of God's love and righteousness at the highest point of power. The Cross was God's judgment seat set up in the world, not merely because there the blind eye of conscience can be struck open as by a light beyond the brightness of the sun, but because there triumphant love and righteousness broke through with a power before which the roots of all evil must finally wither. All the world's false values—its pride, its narrow nationalism, its self-centred goodness—all that had belonged to the old world went down in that act. The grace of God and His power to save came fully into play. This was the view that Christ took of His Cross, according to *John*: "The hour is come that the Son of Man should be glorified. Now shall the Prince of this world be cast out". There, He overcame those "principalities and powers in heavenly places"; and, to the discerning eye, came "in power and great glory". What other language can describe the ineffable?

Then followed the Resurrection—the final stage of the act of God which completed the day of the Lord, and gave Christ's living Presence and Spirit for ever to those who answered His call. That was His coming in the only sense that can be given to it. The Parousia is His abiding Presence. Henceforth, His disciples were in a new age. For them the Kingdom of God had come, and they were in it and of it. The eschatological hopes had been fulfilled in their spiritual reality.

The New Testament writers amply realize this fact. It was in this sense, this spiritual and ethical sense, that the primitive Church came to interpret apocalyptic. When Peter was describing the coming of the Spirit at Pentecost, and the new powers that had come on the apostles, he used the symbols of Apocalypse. He could find no other way to bring its meaning home to his Jewish hearers:

> This is that which was spoken by the prophet Joel. "It shall come to pass in the last days", saith the Lord, "that I will pour out My Spirit upon all flesh".

These, then, were the last days. And he went on to quote,

> There shall be signs in heaven above and in the earth beneath, blood and fire and vapour of smoke. This is that.

Then he went on to tell the full story of God's mighty act, of Jesus of Nazareth, of the wonders and signs which God did by Him:

> Him, being delivered by the counsel and foreknowledge of God, ye have crucified and slain. This Jesus hath God raised up, whereof we are witnesses. Therefore, being by the right hand of God exalted, He hath shed forth this which ye now see and hear.

Then he ends with a great challenge. "Save yourselves from this untoward generation", this present age which is now under judgment.

The same outlook and conviction abounds in the epistles. "He gave Himself for our sins to rescue us from this present evil age". "He hath delivered us from the powers of darkness, and hath translated us into the kingdom of His dear Son". They knew themselves to be living in a new world, living by "the powers of the age to come". They were the citizens of a new world, with their habitation and their task in the old. They were a colony of heaven settled, meantime, on the earth.

This does not, of course, exclude the fact that they held the hope of the early return of Christ to the earth. The evidence for this is clear, though it is not so abundant as some people think. It is only mentioned twice in *Acts*. But they did believe that some of them would still be alive at Christ's coming. "We shall not all sleep". It has been suggested[4] that the usual interpretation of these words is mistaken, that, in fact, the word "sleep" does not mean death but refers to the period of unconsciousness between death and resurrection. But I know of no New Testament translation which bears this out. The primitive Church hoped for Christ's return and were disappointed.

How this belief arose is not clear. Dr. C. H. Dodd suggests that it came from a misunderstanding of the words about Christ being seated at the right hand of God, and coming on the clouds of heaven. They divided these two and put an interval between them, whereas they are parts of that final triumphant act of God in the Resurrection. Be that as it may, it did not happen; and they had to settle down to the fact. Their baffled hope found two outlets. One was in apocalyptic dreams, of which *Revelation* is one example. But the main outlet was found in exploring the powers of the Kingdom, the teaching of Jesus, and the meaning of His death and Resurrection. Hence you have St. Paul's doctrine of the Cross. In the death of

[4] D. Lamont, *Christ and Modern Thought*.

Christ, "God manifested His righteousness and condemned sin in the flesh". In Christ, Christians have already experienced the new creation, and are being transfigured from glory to glory. "Henceforth", he writes, "ye are dead, and your life is hid with Christ in God". They had to find out and practise what, in actual concrete living, this new life means; what it meant, for instance, for master and slave, for children and parents. They had to work out painfully the technique of Christian living in a pagan society, like the pioneers of civilization in an African jungle.

But what, then, are we to make of Christ's parables—the man going into a far country who commanded his servants to watch, and all the others of this type? In *The Parables of the Kingdom* Dr. Dodd shows that there we have an intrusion of the Second Coming idea into the teaching of Jesus. The Apocalyptic dreams in which they had found life for their broken hopes coloured the narrative of the Gospels. It was not Christ who had given His servants a charge to keep. That had already been done. Life and its gifts are the trust committed. The absent lord is Christ Himself who has already come, and whose coming will bring successive crises that will test their loyalty. Through these crises He will present men with live issues, demanding the response of faith. It is for these we are to watch, and not for any "shadow on the window" or any splendour in the skies. In the fire of the kindled conscience and the heart aglow with the impulse of love, we are to find "the flaming of His Advent feet". This is in line with many of His other utterances: "I came to cast fire on the earth"; "I came not to send peace but a sword"—the inner conflict through which souls make their decision. The point is that He has already come, in the only sense which has reality for the spirit. He is here.

This is but a sketchy outline of what I have learned in such study as I have been able to make on this subject. But the Church to-day has much to learn from the re-valuation of the eschatology of Jesus. There are one or two points I would like to make in conclusion.

1. We need to lay firmer hold of the truth that as Christians we are now living in the age to come. The Kingdom of God is here. For us, the difference between B.C. and A.D. is like passing from death to life. It is the leap from one world to another. The eternal world has broken into the world of time. It is true that as yet this Kingdom is very incompletely manifest in the world around us. It is waiting to be translated into the terms of social and international life. That is part of our task. Our common life is part of "the vile body" which Christ will "subdue unto Himself". That only happens as the Kingdom comes in the heart. But the Kingdom is here, and it means a new order of life, a new attitude to the world, a new set of values, a new relationship to men and to God. A great

Christian leader and saint on the continent, looking with sad eyes on all that was going on around him, said to me not long ago with a quiet confidence, "We do not belong to this world". The early Church had that assurance, and it gave them a freedom, a contempt for death, a serenity in face of loss and suffering and injustice which made their lives a mystery that made men wistful. "As suffering yet alway rejoicing, as poor yet making many rich, as having nothing and yet possessing all things". Only as we know ourselves to be of this Kingdom are we conscious of the power that can bring it in. For we know that the power by which it comes is not force, nor is it by human ideals and wisdom, but by the act of God—"His power to work within us". It is only by our detachment from the world that we are free to meet the call of its need in God's way. Only as we are dead to the world, to its false values and the whisper of the time spirit, are we free to live in it and shape material things to the purpose of God.

2. The second thing is that life in this Kingdom is what the New Testament calls "eternal life". Eternal life is not the life we reach when we pass beyond. It is a new quality of life, here and now, and it is ethical through and through. It is the quality of life which is illustrated in the Sermon on the Mount. It is the life of trust and love and forgiveness and self-sacrifice. "We know", says *John*, "that we have passed from death unto life because we love". We must constantly criticize our own living in terms of this definition of life, like Samuel Johnson who after a day of pettiness asked himself "Is this the kind of life to which eternity is promised?" We must challenge with it the world's definition of life in terms of "the lust of the flesh, and the lust of the eyes, and the pride of life". That is not life; it is only a kind of death in life. It is already under judgment, and belongs to the world that is passing away. But this is life in the true sense of the word, and Christ lived it to the full, and most of all on the Cross. It is "eternal life in the midst of time, by the strength and under the eyes of God", and it has in it even now the feel and fragrance of immortality.

3. But is there nothing in our experience that corresponds with the Second Advent hope? What we must keep in mind is that Christ's Presence can only be realized in moral and spiritual terms. His reality can only be perceived by moral insight. If it were possible to conceive a personal return of Christ in visible form, in which every eye could see Him, without limitations of time or space, what essential reality could that have for us? Only what comes to us in our apprehension of His Spirit. He definitely refused on earth even to seek entry for His Spirit and message by the door of the senses. He would not do anything to dazzle the mind or dominate the will. That is the method He rejected in His temptation. In that refusal

He went to the Cross. He cannot make Himself known except by what He is. Dr. John Baillie says[5]:

> Religion lives not by sight, but by insight. A man is religious, not in so far as he stumbles on certain new facts, but in so far as he discovers a new meaning in facts that are already known to us all.

That is the essence of this whole matter of seeing Christ. With this in mind, we can experience His coming here. He comes by every fresh insight into the meaning of His life and death and resurrection. As the old familiar story lights up with fresh meaning for us, challenging, comforting, rebuking, His face shines through, His voice is in our hearts. The centuries become irrelevant. He is alive and real for us again with moral meaning. He speaks to us of present duty, of the world's need, of tasks to be done in His Name. He brings us face to face with a crisis in our own time in which we must decide. These crises are always recurring. They break upon us in our individual lives, and in the world-situation. When we respond to His call and self is overcome, He reigns. Stephen obeys the challenge to stand for Christ, prays for forgiveness of his enemies, and sees "the heavens opened and Christ seated at the right hand of God". When St. Paul on that Damascus road was overcome by Christ and surrendered to Him, surely Christ came in power and glory. Listen to this modern experience of a Chinese magistrate who was converted.

> My world was black dark. Neither sun nor moon gave light. But the Lord sent His servants to me and through their teaching and prayer I found relief. I was conscious of a wonderful change. When Lazarus came from the dead I don't know what change took place, but I am perfectly sure I have risen from the dead because my body, mind, and soul have a new strength, as real as if an invisible companion were constantly beside me. Some people call me mad, but I am not mad. I know that what Christ did on the Cross is not a two-thousand-year-old miracle, but something that is done now before my very eyes. I do not know what the future hell and heaven may be. But I know what hell is for I was in it, and I am already in heaven.

John Masefield's converted drunkard uses the same kind of language:

> O glory of the lighted mind!
> How dead I'd been, how dumb, how blind!
> The station brook, to my new eyes
> Was babbling out of paradise;
> The waters rushing from the rain
> Were singing, "Christ is risen again!"
> . . . . . .
> The lights in huntsman's upper storey
> Were part of an eternal glory.

[5] *The Interpretation of Religion.*

Christ is always coming again. Out of the dust of a decadent Church, out of the grave where truth seems to be buried, Christ rises again from the dead. As an American writer says[6]:

> One of the most remarkable features of Christianity is her faculty of self-purification. In this she reproduces the functions of a living thing in throwing off what is useless and effete. She finds in herself an amazing ability to adapt herself to new situations. All this power of self-purification, all this capacity for profoundest insight and growing vision, all this stir of hope and certainty of faith she constantly refers to the spirit and power of Jesus working in her.

He comes also, does He not, in the moment of worship? Was not this what He promised? "Where two or three are gathered together in My Name, there am I in the midst of them". Dr. Dodd suggests[7] that the experience of the Sacrament is such a moment. There the spiritual consciousness of the Church is most intense:

> In the Eucharist, the Church perpetually reconstitutes the crisis in which the Kingdom of God came in history. It never gets beyond this. At each Eucharist we are there. We are in the night in which He was betrayed, at Golgotha, before the empty tomb on Easter Day, and in the Upper Room where He appeared, and we are at the moment of His coming with angels and archangels and all the company of heaven in the twinkling of an eye at the last trump.

In this act of worship the great historical events in which He came are recalled and are lit with meaning in which He comes again. The Eternal breaks into time.

> And faith has still its Olivet
> And love its Galilee.

But even so, the best we can have here is but partial. For vision is still dim. Here we see through a glass darkly. The more we live with Him, responding to His call, the more is our whole personality redeemed. But with that process, vision grows. The more the material world loses its hold, the clearer is our vision of the unseen realities. This is a two-fold process, vision demanding obedience and obedience developing vision. Only when this experience is complete, shall we see face to face. That will be the real glory of the future life—"the perfect presence of His face—which we, for want of words, call heaven". "His servants shall see His face and His Name shall be on their foreheads". This two-fold process will thus become one, and life in the Kingdom will reach its goal. "We know", says *John*, "that when He shall appear, we shall be like Him, for we shall see Him as He is".

6 Quoted in C. W. Gilkey, *Jesus and our Generation.*
7 *The Apostolic Preaching and its Development.*

AUTHORITARIANISM IN THE FREE CHURCHES

By the Rev. Gwilym O. Griffith.

I.

A little while ago a Free Church minister was discoursing in reminiscent vein in a private circle of his colleagues. "When I left College and took my first church", he declared,

> I found myself very much of an agnostic. I still held, of course, by certain articles of Christian belief. I did so because I happened to believe them. But apart from the fact that I did happen to believe them—apart, that is to say, from the fact that I found them acceptable to my own mind and conscience—I knew of no conclusive reason why I should continue to hold by them. It is true that they belonged to the traditional faith of my Church. But then other articles of belief which also belonged to that tradition I had rejected. And my theological education had led me to believe that in thus exercising a discriminating and selective judgment, rejecting this and approving that, I was doing what was expected of me; at least I was well within my Protestant liberties. I understood that neither my Church nor the Creeds nor the Scriptures themselves could supply me with fixed and final standards, and I had no inward nor outward assurance that the articles of faith which I still retained would continue to be acceptable to my critical judgment in days to come. To that extent, at least, I was agnostic.
>
> But, on the other hand, I found that the people of my congregation regarded me as one who possessed a settled and finished faith. In the pulpit, at the baptismal font and the Lord's Table, at the marriage altar and the grave-side, I was to bring to them the blessings, admonitions, and consolations of the Gospel—of the Gospel as they and their fathers had believed it. I don't mean that this demand was articulate, nor that there were no individuals or groups whose expectations were pitched to a different key; but I am speaking of a common, tacit assumption. And even those who liked to think of themselves as "liberal minded" and who were all at sea in matters of doctrine (which was the case with most of the younger folk)—even these assumed that somehow my own faith was fixed and settled. I was the parson. And more: without being a priest I was vaguely expected to exercise the functions of a priest. Of course if I had said as much my people would have protested: the word "priest" would have alarmed them. Nevertheless, substantially, that was the expectation.
>
> Now what was I to do? I felt myself in a false position. I drew back in fear from the void before me. I wanted an assurance I did not possess; not a private, mystical assurance of my own salvation, but something objective and authoritative to

which I could appeal. And the more I thought and studied the more my sense of uncertainty, of isolation, of insufficiency grew upon me.

I am conscious of having taken liberties with my friend's recital. What has been set down is the transcript of a personal impression rather than a careful reproduction of what he said. But the conclusion of his narrative remains memorable and clear. My friend declared that after a period of severe stress and mental conflict he found peace in accepting the dogmatic authority of the Universal Church. What the Church had always and everywhere taught as saving truth must be true. This conclusion, he came to see, was as reasonable as it was imperative—if, that is, one accepted the Christian Faith at all. If one believed that in Christ the divine and saving Word had been committed to the Church in the power of the Holy Spirit, then it was reasonable to believe that when the Church spoke with united voice, defining the significance of that sacred deposit, her sentence was authoritative and final.

And he himself, being persuaded of the Gospel, now came, by an act of obedience and humility, to make this complete and assured faith his own. For who was he that he should oppose his own individual reason, conscience, and judgment to the united witness of the Church of God? It was not for him to go about making his own gospel; it was for him humbly to receive the Gospel of God, of which the Church in all the ages had been the divinely-chosen guardian and interpreter. So he had found rest of mind and heart and an authoritative message and ministry. Nor had this, he said, impaired his loyalty as a Protestant and a Free Churchman. For what Protestant or Free Church rule could prohibit any Free Churchman from accepting the historic Faith? If, for example, he now accepted the dogma of the Virgin Birth or of Eternal Punishment (and he accepted both), by what Free Church court was he to be adjudged an offender and a heretic?

My friend's confession was received, especially by the younger ministers in the room, with deep and assenting sympathy. They in turn (and it must be remembered that the occasion was private and informal) dwelt upon the lamentable lack of authority in our Free Churches. Since modern criticism had undermined the infallibility of the Protestant Bible, our Gospel, they declared, had been rootless. Everything was in the air. The test of what to believe and what not to believe had become mainly subjective. If a doctrine gave you "a queer feeling inside" it was true, if not, not. Accordingly (they said) the Churches, bereft of an adequate authority, had been compelled to make the most of their incidental and accidental assets—"bright" services, social guilds, dances, sports clubs, and the popular personal gifts of the minister and his wife. The minister was still expected to maintain and embody certain ambiguous standards of

belief, but his "success" and the "success" of his church were supposed largely to depend upon his being "the right man", upon his social aptitudes, his "personality", perhaps his flair for psychology, his "popularity with the young people", even his talent for "amateur theatricals".

Here again I am presenting a free impression of the discussion rather than a careful report of it: but it appeared that what was desired was a Free Church that was yet a High Church, definitive and authoritarian in its credal standards and its ministry. Between such a Church and the English Episcopacy the step would, of course, be short and easy: on the other hand, I think my friends feel neither the call nor the desire to forsake their own communions. They have made their own act of surrender to the authority of the universal Church and the universal Faith, and in the strength of that Faith they are exercising their ministry in their own churches.

II.

Now it is not difficult to agree with much that has been here reproduced. For example, one agrees that the old-time belief in the plenary, verbal inspiration and infallibility of Holy Scripture did give our Free Churches and our Free Church ministry a sense of divine accreditment and a high assurance in Christian doctrine; and since the collapse of that belief, what we have gained in intellectual liberty we have lost in dogmatic authority. Moreover, this has been more true of the Free Churches than of the Church of England, where the sense of historical continuity nourished by the episcopate, by the ancient liturgy, and by the Anglican doctrine of the Church and the Sacraments, has helped to preserve what may be called an institutional *morale*.

Our difficulties, I suspect, begin with the reference to a fixed, definitive, authoritarian faith. My friend has found peace of mind in the persuasion that what has been always and everywhere believed must be true: *securus judicat orbis terrarum*; or, to put it in Newman's words, "the deliberate judgment, in which the whole Church at length rests and acquiesces, is an infallible prescription and a final sentence".

My friend's formula, then, brings me to a stand. If I rightly understand him, the use he makes of it is philosophically unsound and ecclesiastically dangerous: and it is not less so because in the stress and confusion, the mental and spiritual exhaustion, of these difficult days, the authoritarian appeal is apt to penetrate to the secret places of our hearts. One may respond to it through the urge of fear, of something akin to panic, or in that mood of world-weariness and frustration which once drove men to the cloister (and still does so).

At all events, when my friend confessed that the questions of the Trinity and the Virgin Birth and of Eternal Punishment were settled for him because they were dogmas "always and everywhere believed" in the Christian Church, I found myself at a loss. Supposing the claim of the "always" and "everywhere" to be well founded, does that certification show that the dogmas must be true, and so indisputably true that they can command our submission? For I am not now dealing with a reasonable persuasion supported by a long and massive tradition, but with the disposition to surrender all right to further inquiry when once we have reached the oracles of the "Everywhere" and "Always". At least, at this point a Free Churchman has need to exercise a reasonable caution.

For example, the test of the "everywhere" and "always", valuable though it may be, and legitimate in an auxiliary sense—this test is, after all, an affair of space-time categories, and it is hard to see how these categories can supply a test that is decisive for those questions of eternal verity which lie beyond the verification of human experience. The mass-vote, plebiscite, or referendum is useful for the certification of a common experience, a common observation of fact, a common sense of injustice or of need; but even if such a referendum could be extended to all countries and all ages of time, it would not be conclusive for determining a metaphysical truth or even a scientific or political truth. It might give us an invaluable consensus; it could not define the truth finally and infallibly.

But no doubt my friend would admit as much—as far as secular affairs are concerned. He would be entitled to point out that his own application of the "always" and "everywhere" was limited to the Church, endowed, as she is, with the supernatural grace of the Spirit. And even so he would probably admit that a candid reading of the history of the Councils of the Church—say, of the Nicæan Council itself—would leave much to be desired in the way of a truly representative and ubiquitous consensus. So that when he speaks of fixing his faith by what has been "always" and "everywhere" believed, he may be understood to use these terms in a more or less poetical sense. Nevertheless he uses them in a sense that is, for him, decisive, so that henceforth the functions of his reason must be to find argument for, but never against, the dogmatic definitions of the creeds. Now I think, if I so believed, my state of mind would not allow me to rest content in Nonconformity nor yet in Anglicanism; I should look wistfully and admiringly toward Rome.

But then some of my friends might (and do) say to me, "And why not? Do you imagine that by bringing in an allusion to Rome you are reducing the argument to absurdity? Why should we be ashamed to confess that in many respects Roman Catholicism is truly admirable and right? Why should a Free Churchman be greeted with good-humoured approval if he confess himself very

much of a Quaker, but regarded as the perpetrator of an ecclesiastical indecency if he affirm himself something of a Roman Catholic?" This objection, I know, does not at all represent the sentiment of the particular friend whose opinions have here been quoted; but, nevertheless, it is pertinent. And I can only reply that it supports the belief that, right or wrong, the acceptance of authoritarian standards of faith does tend to predispose the mind toward the Roman obedience. I do not say that such a disposition or predisposition is an absurdity; far from it; but a position that looks in that direction and (if one may stretch the figure) *moves* in that direction, raises the whole historical issue of our Protestant Faith, as a leaning toward Quakerism certainly does not.

But more: it raises the question of the essential character of Christianity in its relation to mankind. Newman, in a celebrated passage, describes the Church according to the authoritarian conception of its function:

> Supposing it to be the Will of the Creater to interfere in human affairs and to make provisions for retaining in the world a knowledge of Himself, so definite and distinct as to be proof against the energy of human scepticism, in such a case . . . there is nothing to surprise the mind if He should think fit to introduce a power into the world invested with the prerogative of infallibility in religious matters . . . and when I find that this is the very claim of the Catholic Church, not only do I feel no difficulty in admitting the idea, but there is a fitness in it which recommends it to my mind.

He then proceeds to set forth the force of this prerogative.

> This power . . . claims, when brought into exercise in the legitimate manner . . . to have for itself a sure guidance into the very meaning of every portion of the Divine Message in detail . . It claims, moreover, to have a hold upon statements not directly religious, so far as this, to determine whether they indirectly relate to religion, and, according to its own definitive judgment, to pronounce whether or not, in a particular case, they are consistent with revealed truth . . . It claims to impose silence at will on any matters, or controversies, of doctrine, which on its own *ipse dixit,* it pronounces to be dangerous, or inexpedient, or inopportune.

Now it seems to me that this magisterial and dictatorial conception of the Church of Christ, and therefore of Christianity, is already implicit in my friend's authoritarian formula. For when once he has made his submission to the universal Church's credal *ipsa dixit* as something final, I do not see what is to prevent his accepting the whole set of *credenda* which Newman prescribes. In any case, his own conception seems to be essentially magisterial. To make it an arbitrary and decisive rule that whatever the Church has "always and everywhere" believed is, and must be, true, can

mean no less. And it is hard to see how this can do other than make Christianity, not the emancipator and teacher, but the tyrant, of souls, impressing the mind of man with an iron rule and reducing faith to an act of submission, not to eternal truth, but to the earthly, visible authority that claims to define it. Nor, to judge by the testimony of history, can it be assuming too much to say that, insofar as such an authority became socially and politically powerful, it would incline to be coercive and to encourage a system of government that ruled repressively by order, hierarchy, and discipline. But does this rightly illustrate the true character and influence of Christianity?

One could indeed conceive of a Church so truly holy, so Christlike, so completely self-denying in all her ways and works, and in all her history, that her *ipsa dixit* would at once bind the consciences of men through the sheer authority of holiness. But such a Church, if it existed, would have no need of any authoritarian formula; and if it declined in character such a formula would invite cynicism rather than faith.

III.

Some such considerations as these, I suppose, must occur to most Free Church ministers, drawn into fraternal discussion, as I was on the occasion here described. But I confess that these considerations seemed all too negative when set over against the conditions debated by my friends. For it remains true that our Free Churches are afflicted with grave disabilities. It is not easy to deny that we are lacking in spiritual grip and effectiveness, that our modern Gospel is vague, that our teaching and preaching want the bite of definite dogma; not easy to dispute that in the worship and witness of our churches too much depends upon the personality of the minister, and that he himself is too often a bewildered seeker in a theological wilderness rather than a confident shepherd and guide. And perhaps, after all, it is small wonder if, now and again, some of our younger men, shepherding their diminished and straggling flocks, and aware of their own confusions and misgivings, look with envious eyes upon those shepherds who claim to have no difficulty about their pasturage, upon those flocks that seem so large, so docile and so content, and upon that fold that seems so comprehensive and secure. What shall we say to these things?

In the first place I would say that, whatever the consequences, we dare not surrender that liberty of inquiry, of faith and of the interpretation of faith, which belongs to us. And this is not a matter of partisan loyalty to our own tradition; it is a matter of keeping faith with the struggling spirit of Man, with Truth itself and the Spirit of Truth. So that even if this fidelity involve us in frustration and isolation, if it hinder our "success", even if it seem to weaken the appeal of the Gospel we profess and to check our own spirituality—

even so we dare not compromise our loyalty to that freedom of inquiry, of belief, and of re-examination and re-statement of belief, to which we are committed. We have need to continue to challenge the whole philosophy of the knock-out blow in matters of belief—as if faith, at least in extreme cases, might have to mean the limp collapse of the mind before the assault of authority.

But then must it follow that because we deny the right of the Church, even of the Church "always and everywhere" functioning on our planet, to dictate and fix our faith within prescriptive and changeless definitions—must it follow on that account that we are shut up to theological scepticism and anarchy? Is it not well for us, since this Either-Or seems to be urged upon us, to refresh our minds and instruct our people concerning our own foundations of certitude?

I shall not be expected here to discuss in detail those doctrines of Inspiration and Revelation, and of the work of the Holy Spirit in the Church, which are fundamental to any Christian scheme; but speaking generally there are three approaches to certitude which are open to us in this world. There is the "witness within"—the testimony of our own individual reason and conscience; there is the confirmation or correction which comes to us through our association with our fellows; and there is the testimony of tradition—the witness and wisdom of the ages which, orally or in written form, or embodied in customs and institutions, are handed down to us from generation to generation.

Thus, for example, I am assured of the reality of Music, first by the testimony of my own ears and nerves and brain and soul. I know that certain sounds, combinations of sounds, intervals, and rhythms have a distinctive and elevating effect upon me. This is my individual certitude. Secondly, I live in association with other people who, I find, feel much as I do; and I join, perhaps, a musical society wherein the reality and inspiration of Music become a corporate experience. And, finally, I find there is a long tradition of Music that has been handed down the ages. I can pick it up orally in folk-songs and lullabies; I find it embodied in volumes of musical masterpieces; I find it illustrated in biographies of the master-musicians; and I find it reduced to a science of modes and scales, of harmony and counterpoint, which has behind it a long history of development.

So then by these three convergent lines of testimony—my individual experience, the reassurance that comes through my association with others, and the witness of tradition, I obtain complete certitude respecting the reality of Music. It is not a matter of any oracular pronouncement; infallibility has not entered into the question; but this three-fold witness gives me an established assurance. Nor can it be invalidated by the consideration that there are people, or even whole races, who are deaf to music or whose

notion of it is so crude that it hardly represents music at all. For the negative evidence is outweighed by the positive.

But the illustration needs to be carried further. Suppose the question is raised, What is *great* music? Or suppose the discussion turns upon some particular composition and its right to be received as a classic, or upon some particular style or school of composition and its right to be regarded as music at all. Here there is room for a possible conflict of testimony as between myself and my fellows, or as between some innovating modern school and the general musical tradition. Here my certitude is in suspense. And it cannot well be settled by any oracular, traditionary definition; for it must be allowed that musical standards, like all else, are subject to change, and in the days of the sovereign rule of the pentatonic scale the octave itself would have been an unsupported heresy. Yet of one thing I may be reasonably sure: no collocation and distribution of sounds and intervals which remains in real schism with the whole great tradition of music, and out of all vital, organic relation to it, can itself be music in the truest sense. And this is by no means to say that the tradition itself is something flawless and finished, but simply that its general value and vitality are assured.

In such cases then, my individual or sectional preference concerning this or that debated piece must remain for me a private or partial certitude—must so remain until it is established by a general consent that the new music, so far from being a negation of the great tradition, is properly a fulfilment of something in that tradition which existed, perhaps, only in promise heretofore. Meanwhile I need not be starved of music because, forsooth, there are some points upon which my doubts are unresolved or my preferences unconfirmed. I have still the great masters for my inspiration, still the great tradition for my guidance and education, still the fellowship of my fellow music-lovers for my encouragement and enrichment; and I have still the convergent lines of testimony which give me assurance concerning a vast field of undisputed treasure.

The analogy, of course, is not four-square: for Religion, unlike Music, is not contained within the limits of human experience and cannot therefore in all its reaches be directly established by human testimony. (We cannot "verify" the doctrine of the Trinity, or the Virgin Birth, or the Descent into Hades, as we can a Beethoven sonata.) Nevertheless there is a vast area of spiritual reality which is properly the subject of experience. Why do I believe in God, in Providence, in the spiritual nature of Man, in the fact of Sin, in the saviourhood of Christ, in the efficacy of Prayer, in the sanctifying grace of the Spirit? There is the three-fold testimony of individual experience and judgment, of Christian fellowship, and of that great tradition which includes the sacred Scriptures themselves, the creeds and ordinances and institutions of the Faith, the lives and works of

the saints and seers, and, in general, the history of the people of God. It is not a question of fixity, finality, or infallibility. Within these convergent lines there is assuredly room for differences of judgment and suspension of certitude on this point and on that; but also there is guidance, there is education, and there is reasonable, fundamental certitude. And what more do I need for a working faith? Why crave the hammer-blow that silences all argument and stuns all doubt?

The point is that there is no reason why our faith and our preaching should be vague, tentative, pithless, as it too often is—no reason why it should resemble Thomas Hardy's moorland in winter-time, a thing of form without feature, "suggestive of anything, proclaiming nothing, and without more character than that of being the limit of something else". Is it not time for a return to plain, dogmatic preaching on those great themes of the Faith which are, and always have been, assured to us? Why should we be faltering pathfinders? We claim to have the leading of the Guide of all who follow the Way; we have the pilgrim-track itself, worn by long generations of those who have trodden it; we have our road-map and wayfarers' *vade mecum*; we have the landmarks and sign-posts; we have our fellow-pilgrims and the hostels by the way; and perhaps, in moments of clear shining, we have our own glimpses of the journey's end.

I should like to add, speaking only for myself, that I would borrow a Barthian emphasis to oppose to any conception of the Church which is framed within fixed infallibilities that conception which is rooted in the living Word of God. It is the Word that certifies the Church and not the Church that finally fixes and defines the Word. The Scriptures and the Creeds bear witness to it; they cannot set bounds to it nor fix it within man-made limits; it is "self-sufficient, unlimited and in itself true". And this living, eternal Word, as distinct from our definitions of it, is historically before us in the Gospel. God encounters us in Jesus Christ, condemning us that He may justify us, slaying us that He may make us alive, concluding us all in sin that He may have mercy upon us, sanctify and glorify us. Because it is the Word it is communicable, and it creates the faith that receives it, and this faith is the victory that overcometh the world.

It may well be that a re-discovery of our Evangelical certitudes would heal us of most of those other infirmities and afflictions which my friends discussed: but there is one other consideration. We should, I think, help to deepen in ourselves and our congregations a sense of those spiritual certitudes which are common to us all, and to remove from our public worship the unhealthy over-emphasis upon the individual minister's personality, if we enriched our services more than we usually do with a liturgy gathered from the devotional treasuries of the Universal Church, and if we encouraged our con-

gregations to observe a reverent conformity, if not uniformity, in their acts of devotion. And here there is still some pertinence in the counsel given by John Gifford, Bunyan's pastor, to his Bedford flock:

> I beseech you, forbear sitting in prayer, except parties be any way disabled; 'tis not a posture which suits with the majesty of such an ordinance . . . . In prayer let all self-affected expressions be avoided, and all vain repetitions. God hath not gifted, I judge, every brother to be a mouth to the church—

no, nor yet every ministerial brother! So that a Free Church service in which the "invocation" and "long prayer" represent the devotional improvizations of the preacher, and in which even the Apostolic Benediction is embellished with decorative additions, may conceivably fall short of ministering to that sense of the communion of worship in which the whole Church, always and everywhere, is one. Nor are some of our newer, pretty-pretty manuals of devotion of much service here. ("We thank Thee for the comfort of the easy-chair and the fireside book, for the cheery conversation of friends, and the companionship of the furred and gentle creatures that share our hearth.") We miss the simple directness, the lean and clean sincerity, of those prayers which belong to the great tradition of the Church; and we ought not to have cause to miss them. We need to guard the liberty of extempore prayer, but not less precious is our liberty to employ those forms of devotion which have been consecrated by long ages of Christian use.

But already this paper has grown too long; and at any rate enough has been said to indicate some of the lines of reflection started by the pronouncements of my little group of Free Church authoritarians. Nor is it necessary to agree with them in order to see that their testimony and their criticism are valuable if they serve to send us back to an examination of our own principles. For it seems to me that as Free Churchmen we are bound to stand outside any pact which, by implication, tends to commit us to an authoritarian interpretation of the Creeds, as if our faith stood, not in a penitent and confiding response to that eternal Word of God to which the Scriptures, the Church, the Sacraments, and the Creeds bear witness, but in an act of submission to formulated ecclesiastical definitions from whose authority there is no appeal. The Churches which exact such a submission may be "catholic" and "militant"; they certainly are not "free". On the other hand, I have tried to show that our alternative cannot be one of mere negative protest. Our leaders would do us good service if they developed this thesis positively and constructively, and in popular form, for our guidance to-day.

SOME REFLECTIONS ON A MYSTIC EXPERIENCE

By the Rev. Alex. Small, B.D.

Towards the end of the Great War, when I found myself contemplating a return to civil life, like many another, I feared the future. After over three years as a combatant with the fighting forces, the greater part of which was spent in active service on four fronts, I returned to civilian life to take up my studies in a theological college. The strain of the years of conflict, the difficulty of resuming studies after so long a period of mental torpor, and the fear within, created so deep a mental conflict that it was only with difficulty that I could remember anything of my studies. My heart was hungry for God, and I longed to discover the way of deliverance. I found help in Schleiermacher's suggestion that sin was the oppression of the higher by the lower consciousness, and longed for that higher consciousness to take possession of me so that deliverance might come.

Some months passed, during which fear increased, and the inner darkness deepened. I knew that some solution had to be found. One night I went to my room with the determination that now I must find an answer of peace. I prayed, as many another has prayed, that God would reveal Himself to me. I had a deep conviction that a solution to my problem could be discovered, and that if God were a reality He could and would help me; and there seemed to be given to me an intuition that prayer offered a way of possible conquest. My mind was full of this desire that the higher consciousness should take possession and hold sway. I continued in prayer, using whatever words helped me to centre my thoughts upon God, and withdraw them from the darkness within. So great was my desire for inward freedom that with an intensity of purpose that I had never before known I prayed on. The hours passed; and it seemed almost as if I were passing out of time into a timeless world. After five hours or more of this intense prayer, there suddenly fell upon my spirit a profound peace such as I had never before experienced; a peace so deep that I felt I was one with God, and I had a certainty of God that had never been mine till then. The opening words of the fortieth Psalm flashed into my mind:

> I waited patiently for the Lord; and He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God.

I thought I had solved my problem and found a true and lasting peace; but before the day was over my fear returned, and my soul was again oppressed. At my bedside I prayed again, seeking to recapture

the feeling that had fled. It returned, remained for a short time, and then vanished. I thought that if only I could have that peace always, I could face life with courage. But it was transitory. Many times I sought to recapture it, but it eluded me; and I did not feel equal again to hours of strenuous prayer such as had made it possible before.

I soon began to discover that my experience was not unique. As I interpreted them, many passages of Scripture seemed to be illuminated by my experience: "The Kingdom of God is within you"; "The Kingdom of God suffereth violence, and the violent take it by force". Paul's constant references to being "in Christ" seemed now to be understood, as well as the references in St. John's Gospel to the indwelling Christ.

In my trouble I had found help in reading the life of Billy Bray, and my experience of peace seemed parallel with his. Much later I came across the experience of Jacob Boehme, who wrote:

> While I was in affliction and trouble, I elevated my spirit, and earnestly raised it up unto God, as with a great stress and onset, lifting up my whole heart and mind and will and resolution to wrestle with the love and mercy of God and not to give over unless He blessed me—then the Spirit did break through. When in my resolved zeal I made such an assault, storm, and onset upon God, as if I had more reserves of virtue and power ready, with a resolution to hazard my life upon it, suddenly my spirit did break through the Gate, not without the assistance of the Holy Spirit, and I reached to the innermost Birth of the Deity, and there I was embraced with love as a bridegroom embraces his bride. My triumphing can be compared to nothing but the experience in which life is generated in the midst of death, or like the resurrection from the dead.

Yet it was clear to me that my personal problem remained, for my fear and depression persisted: deliverance was not achieved. Eventually, through the help of Christian friends, I came to see that the peace that had undoubtedly been mine was a peace of escape and not of victory. It was due to the temporary repression of all conflicting elements in the mind. My intense prayer was an escape from the fear within, not an endeavour to face it and gain the victory over it. Indeed, my problem instead of being solved was intensified, because the profound sense of peace which I had experienced but threw into darker relief the fear and depression from which for a short time I had escaped.

Gradually, by facing my fears in a frank and open way, and in the light of a deeper understanding of life, I came to a more peaceful frame of mind, a peace that, though very far from perfect, had something far more permanent about it, because it was a peace not of escape but of victory.

For many years I have sought to understand that experience, and there are certain things that seem to me to emerge from it.

We may use prayer, as I used it, as a means of escape from life, instead as a means of finding victory in face of it. To spend time, even much time, in prayer, is not necessarily to pray in the Christian sense. In my own case I had to learn that prayer was not merely beseeching God for something that I desperately needed, but an endeavour to discover how, if God saw fit to give it to me, that something was to be given. Fear and depression have their causes; and they cannot be removed merely by asking God to remove them, however intense may be our desire for their removal, or however prolonged may be our prayer. It is only by discovering the cause of our fear and depression that we can deal adequately with, and find victory over, them. Prayer was never meant to be used as a substitute for thought, but to help us to think more clearly God's thoughts after Him. All true petitionary prayer is surely an endeavour to discover God's mind concerning our lives; not a means of getting God to do what we want Him to do, but of enabling us to see what He wants for us and to be ready to accept His will. Jesus prayed often, and at times for long hours together. We cannot enter with any certainty into those sacred hours and discover how they were spent; yet we cannot think those times were spent in a withdrawal from this world into an ecstatic void, but rather in a personal fellowship with God seeking to know His will. This seems to be confirmed when we find Jesus ready for the tasks and decisions that awaited Him after His hours of retirement.

Instead, however, of quietly facing our fears and problems in the presence of God, and in the light that Jesus throws upon them, we may refuse to face them, and seek escape by concentrating our minds upon other things, so that for the time being at least the mind is disengaged from every disturbing factor. But prayer was never intended to be a way of escape from life's fears and problems, but as a means by which we might see them in the light of God's love and power to meet them and as a means by which even the unsolved fears and problems, the sources of which we are not able to trace and the solutions of which we are not able to discover, may be faced with the certainty that they are not without their value for great living.

All true prayer should aim at bringing us into closer harmony with God's will as already revealed, and at revealing yet further what His will is for us. This prayer of concentration, however, leaves no room for Him to speak to us, so that in it we cannot discern God's will, but know only our own.

There are times when prayer may be an agony to us: occasions when we are uncertain of God's will, and we are faced by a problem that demands immediate solution, or a situation that requires immediate action. We are not sure what God's will is for us, and what action we ought to take. More often perhaps, when prayer is an agony it is due to the fact that we know God's will and

shrink from the way of obedience. The prayer that is escape from conflict, however, although it may be an agony to us, cannot lead us into the way of obedience because it does not reveal God's will.

The prayer of withdrawal does not solve any problem or cast out any fears: these remain as acute as before the prayer is offered, and return to torment us when our prayer is over.

Further, while this kind of prayer does issue in a sense of profound peace, is it really the peace of Jesus? Is it that peace of which He spoke to His disciples when He said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid"? There are four things to be said about this peace.

1. It is sought and given directly. The peace of Jesus, however, is not something we receive in this way. If such were the case, it would be disastrous to our spiritual life. I might ask for peace as a direct gift when my unrest was due to an unspiritual and frustrated ambition, or to a refusal to accept responsibilities that I ought to fulfil, or to a way of life for which my conscience was accusing me, Now the peace that comes through the prayer of withdrawal from the world is just this kind of peace. It is certainly not the peace of Jesus, which is not directly given, but results from a certain quality of life consequent upon obedience to God's will.

2. The transitoriness of this peace makes it suspect. It may be that this transitoriness depends to some extent on the harmony of soul previously attained, or at least to the extent to which mental conflict has been eliminated, but it is true that where the conflict is intense, and the prayer of abstraction leads to a sense of profound peace, that sense of peace soon passes, and the conflict re-asserts itself. It is not an uncommon thing among mystics to find that these times of intense prayer are followed by times of depression. The peace of Jesus is not of this transitory nature, except in so far as we make it so by our disobedience. His peace comes to us as we are reconciled to the spiritual purpose of life, and only leaves us when we depart from it.

3. A third thing to be said about this peace—and it would be true even if it had the quality of permanence about it—is that it comes from a withdrawal from the world, and not from victory over it.

> To find Him, therefore, the face of the seeker must be sternly turned away from all finite things, all transitory happenings, all passing states of mind, all that is here and now, all that can be seen or felt or known or named. The Absolute, by process of elimination, seemed best conceived as a "nameless Nothing", "an undifferentiated One", "an abyssmal Dark", "the silent desert of the Godhead where no one is at home".[1]

Yet the peace of Jesus is not by way of escape from this world and all its manifold experiences into an undifferentiated unity, but by

[1] *Concerning Prayer*, 113-114.

way of a right dealing with all the experiences that come to us so as to be victorious over them. If this retreat from the world is the true way to peace, then the more we retreat from it the greater our peace. Such a way of life would render us ineffective in the world, and land us in a selfish paradise. To escape this criticism the mystic agrees that these times of exalted ascents of prayer are to fit us for the duties and responsibilities of life; yet we cannot escape from the conclusion that to retreat from the world in order to deal the better with it is more in the nature of recreation than prayer, just as, on a lower level, we may escape the worries and anxieties of the day by concentrating our minds on a fascinating book. Both may have their value, but neither is the way of true peace.

4. This peace has no essential connexion with Christianity. It is probably true to say that any concentration sufficiently prolonged will produce this sense of inward unity. The experience is shared by people of many religions, who by various methods of withdrawal from the world come to that point when they feel themselves in unity with a reality greater than themselves. This peace is not dependent upon any grasp of what God requires of us, and is altogether independent of any views we have of Him, or of the world in which He has placed us. We might experience this sense of unity with a reality greater than ourselves, even if we were disobeying the highest that we knew: all that seems necessary is deliberate and sustained concentration. On the other hand, the peace of Jesus is utterly dependent upon fulfilling God's purpose in this world, and by victory over life's experiences, even the most difficult, and not by a withdrawal from them. There does seem to be something essentially different between the peace attained by this *via negativa* and the peace of Jesus in the Upper Room, when, after His life of continuous victory, He faced the Cross and all that it meant, and said to His disciples: "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world". The one is the peace of escape from the world, the other the active victory over it; and there does not seem to be any possibility of reconciliation between them.

This brings us to a further question, and the most important that arises from this mystic experience: is it the path that leads to God? Can we in any real sense know God by that concentration of our thought that leads to ecstasy, or can God only be known truly as we live in this world according to His will revealed in Jesus? If it is by a withdrawal from the manifold experiences of this world that we come to know God, then it would seem to deprive those experiences of any real meaning and purpose. We might just as well be without them: they are an irrelevance, a barrier between us and God, instead of a medium by which we come to know Him. It is difficult to escape the view that if this withdrawal from all finite things is the way to

God, this world is a vast illusion. The words of Dr. Oman[2] in his searching examination of mysticism are very apt:

> Are we to find the eternal only in what is unchanging, and the sole ultimate reality to be the All-one, into which we enter as we discard the empirical self? Or are we to seek the Supernatural as the Father of our spirits and Him in Whom all fulness dwells, as what gives meaning to the world and a purpose beyond it which assure that to be called according to His purpose is to find it all working for good?

There is nothing in the life and teaching of Jesus that would lead us to suppose that God is to be found in any other way than by dealing with all the experiences of life in sincerity and truth. Jesus gives no support to the suggestion that "the face of the seeker must be sternly turned away from all finite things" to find God, or to the thought that a self-induced ecstasy is the supreme discovery of God. This also needs to be said, that however difficult the mystic way is, and none would underestimate its difficulty, it is not so difficult as the way of Jesus. The first requires withdrawal from the world, but does not require the renunciation of the self; the second, the way of Jesus, is inconsistent with withdrawal from the world, but requires a self-renunciation that is ready to go to the length of the Cross to achieve, not its own salvation, but the salvation of others.

What value then is to be attached to this mystic experience? To deny the profound peace that it brings would be to deny what is experienced. Without doubt there does come a sense of contact with a reality beyond us, of which we ourselves are but a part. Something is experienced—what is it? It is peace, but a peace of the void, due, like the peace of the desert, not to harmony amid abounding life and activity, but to the absence of every living thing. It seems to be due to a faulty emotional reaction to life that seeks in mere subjective feeling an emotional satisfaction that ought to be found in a right emotional response to the real world about us, for, as Dr. Oman says[3]:

> While feeling is the gateway of reality, feeling as mere subjective emotion may only be the gateway of unreality. Only as we consider what we feel, and ask what is its real value, and make this steadfastly a question of what actually exists, do we pass through feeling to the truth of existence. And, when this is done, feeling always changes its character from turbulent subjective feeling into the calm witness of reality, till it may entirely cease to be conscious emotion.

Perhaps it would be true to say that this withdrawal from the world that results in what has been referred to as "a nameless Nothing", "an undifferentiated One", "an abysmal Dark", is, so to speak, the spiritual womb of the world from which we came. There

2 *The Natural and the Supernatural*, 425.
3 *The Natural and the Supernatural*, 80.

is peace, but it would seem to be the peace that has its parallel in the physical before we were confronted with the demands of this material world. If so, it is not to spiritual maturity that we are progressing by this withdrawal from the world, but regressing to a spiritual passivity that we should have long left behind.

The experience does not seem to bring any illumination, although it may bring into the field of consciousness what has sunk into the subconscious, so that the storehouse of past memories becomes more easily available for use. Some mystics assert that special illumination has come to them in times of ecstasy, yet these claims are incapable of verification, for what seems new may be but the rising into consciousness of what has passed from the conscious life into the subconscious.

Perhaps only those try this way of prayer who are conscious, to the point of pain, of some deep need of inward harmony: the very conflict of their souls drives them to seek peace. The moral effort involved—and it is not insignificant—may have some real value in strengthening the will, yet the experience does not bring any solution of the conflicts that have led men into it. I was impelled by the stress of my own spirit to seek deliverance in the way I did because I knew no other way. Yet it is not a normal way, nor is it without its danger—that we may come to think that love to God is mere subjective emotion, and be content with a religion divorced from the actualities of life, forgetful that love to God can only be real when it is expressed in love to men and in such a courageous facing of the experiences of life as to gain the victory over them.

It may be that the peace that is felt in this withdrawal from the world is a revelation of that peace that may be ours as a permanent possession when it comes, not by being sought along the *via negativa,* but unsought by living as God wills in this world, with minds alert to all that its experiences have to teach, hearts sensitive to feel with and for others, and a will bent on loving service.

THE BIBLE AND PROTESTANTISM.

By Principal H. Wheeler Robinson, M.A., D.D.

This (1937) is the tercentenary year of the publication of a book once famous and now forgotten, William Chillingworth's *The Religion of Protestants a safe way to Salvation*. One sentence only of that book has passed into general currency—"The Bible only is the Religion of Protestants". That sentence is the text of the present article. I want to ask what the words meant then, and what they can mean to-day, when our general conception of the nature of Scripture is likely to be so different from that of the seventeenth century.

William Chillingworth is of interest both in himself and as typical of one of the tendencies of his age. He was essentially the kind of man to respond to Richard Hooker's invitation to his opponents[1]:

> If truth do any where manifest itself . . . acknowledge the greatness thereof, and think it your best victory when the same doth prevail over you.

His godfather, Archbishop Laud, overcame his scruples to some of the Anglican articles, but his acceptance of them did not qualify him for William James's description of those who reach an idea, and

> lie down on it with their whole weight and can get no farther, like a cow on a doormat, so that you can get neither in nor out with them (*Letters*, II. 41).

He entered into the current fray against Roman Catholicism, was overthrown by his opponents, and for some years became a Romanist. When he renounced this form of faith in 1634, he became an obvious object for their literary attacks, especially when it was known that he was writing a defence of Protestantism. On the other hand, the Puritans were not much better pleased with him. He lived at a time when the Anglican Church was passing from its early Calvinism into Arminianism, and he was too broad in his own views and too tolerant of the differences in other peoples' to please the Puritans. One of them, Francis Cheynell, who visited him when dying, pressed him to say whether he conceived that a man living and dying a Turk, Papist, or Socinian could be saved. He answered that he did not absolve them, and would not condemn. No wonder that such a man as Cheynell tried to pursue him even beyond death. He attended Chillingworth's funeral in order to hurl his book into the open grave, saying, "Get thee gone into the place of rottenness, that thou mayest rot with thy author and see corruption!" Theology in the seventeenth century was a more exciting pursuit than it is to-day.

1 *Ecclesiastical Polity*, IX. 1.

In the context[2] of Chillingworth's sentence, "The Bible only is the Religion of Protestants", he explains it to mean :

> To believe the Scripture to be God's Word, to endeavour to find the true sense of it, and to live according to it.

That statement is virtually identical with the formula supported by the Protestant Dissenting Deputies in 1772, as a substitute for the profession of the Anglican Articles by ministers and schoolmasters[3] :

> That we believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the mind and will of God, and that we receive them as our rule of faith and practice.

To such a statement, however, a Roman Catholic might assent, for it would still allow him to maintain that the Church was the authoritative interpreter of the revelation contained in the Scriptures. No doubt the Deputies meant what Chillingworth said—"the Bible only" ; but that addition is necessary to get a distinctively Protestant statement.

From the very beginning of their history Protestants have claimed to stand in a more immediate and direct relation to the Bible than do Roman Catholics. The forerunner of Protestantism, Wiclif, had said[4], "no writing acquires authority or value, except so far as its meaning is drawn from sacred Scripture". Luther, in his address *To the Christian Nobility* (1520), made the second of the walls of Jericho against which his trumpet sounded to be the thesis "that no one may interpret the Scriptures but the Pope". It was at the Diet of Speier, in 1529, that a minority resolution included the words, "We hereby protest", which gave Protestants their name. It should be remembered that "protest" meant, at that time, a positive affirmation and not "the dissidence of dissent". The positive principle of the protest is contained in the words[5] :

> in matters which concern God's honour and the salvation and eternal life of our souls, every one must stand and give account before God for himself ; and no one can excuse himself by the action or decision of another, whether less or more.

That principle clearly implies both the privilege and the duty of an individual interpretation of the Bible, as part of the universal priesthood of believers. (Protestants honestly believed that their several theologies—Lutheran, Calvinistic, Socinian or Anabaptist, each faithfully represented the teaching of Scripture.) The formal dependence of Calvinistic theology upon the Bible is even more marked than that of the Lutheran, as every student of the *Institutio* knows. For Calvin, the Bible is the truth, the whole truth, and

2 VII. 56.
3 *A Sketch of the History and Proceedings of the Deputies*, 41.
4 *Trialogus*, III. 31.
5 Kidd, *Documents of the Continental Reformation*, 245.

nothing but the truth. The first book of the *Institutio* closes with the warning that

> our wisdom ought to be nothing else than to accept with mild docility, and indeed without exception, whatever is handed down in the sacred Scriptures.

The attitude towards the Bible seems therefore to afford one of the clear marks of distinction between Protestant and Roman Catholic. The Council of Trent, in its fourth Session of 1546, places the unwritten tradition of the Church on a full equality with the written tradition. The oral traditions, like the written, it is said, derive from Christ or from the dictation of the Holy Spirit, and have been preserved in continuous succession in the Catholic Church. They therefore deserve to be received with equal piety and reverence. No one, it is explicitly stated, has the right to hold any interpretation of the Scriptures in regard to faith and morals which is contrary to what the Church has held and holds. Thus the Bible authoritatively interpreted by the Church stands over against "the Bible only" of Protestantism.

But life, especially religious life, is always more complex in structure, if more unified in result, than any theory of it can ever be. It would be as untrue to say that Protestants are wholly free from traditional interpretations of the Bible as to say that Roman Catholics had no genuine loyalty to it. In practice, the Protestant usually grows up in a particular evangelical tradition, and learns to approach and handle the Bible in a particular way. That was as true of the first Protestants as of ourselves, and Calvin models his *Institutio* on the four divisions of the Apostles' Creed. The Reformers accepted the oecumenical creeds of the early Church as faithfully representing the meaning of Scripture, and not a little of medieval thought and practice passed into their own. The difference between Protestantism and Catholicism is not that one is free from tradition and the other is enslaved to it; the difference is that Protestantism has disavowed its *ultimate* authority in regard to the Bible, and so left the Bible, in principle, if not always in practice, free to utter its own message to successive generations, and so to create a new tradition when the old is outworn. Biblical theology, as distinct from ecclesiastical theology, is always nursing the babe of Biblical criticism, destined to provide its own successor in a new generation. This is not the drawback but the distinction of Protestantism, of which she should be proud. As Mazzini rightly said, "Tradition and conscience are the two wings given to the soul to reach the truth".

Everyone knows, however, that the coming of a new generation raises new questions, and not least in our own times. Most of us have gradually come to regard the Bible as the record of a revelation in history rather than as a textbook of doctrine. Many of us have learnt,

in greater or less degree, the difficulty of maintaining anything like that verbal inspiration to which Calvin could appeal. Is it still true of us as Protestants, in any real sense, that the Bible only is our religion? Before we can answer that question with the clear confidence it requires, there are three preliminary questions to be faced: (1) is the Bible, from a modern point of view, still a religious unity? (2) if so, does that unity of meaning still support Protestant faith and practice? (3) in what, precisely, does the authority consist which makes it a sufficient rule or principle for us, if we no longer hold the doctrine of verbal inspiration?

I. *Is the Bible a religious unity?* When once we have agreed, as educated Protestants to-day are mostly agreed, to call the Bible the record of a revelation made through a history, there emerges a very important difference in our attitude to it. We no longer treat it as a "Law"—a legal document of which each sentence stands on the same footing, and can be equally used to prove a given case. We treat it as a "Gospel"—good tidings of God, made known to us through the successive experiences of men whose hearts God had touched, and culminating in one supreme life. We reverence the record for what it enables us to know, rather than for its precise form. We criticize it freely, for that is our duty in handling any historical record, in order to get back to the actual history behind the record; we look into that history, not simply to study its details in the manner of a writer on ancient history, but to find out how much of God is reflected in these historic events and human experiences. We study the Scriptures in the first place, just as we should study any other sacred book of the East, but that study is but the introduction to the knowledge of the revelation of God. We examine manuscripts and versions to ascertain the original texts. We re-arrange the contents chronologically, and find that many names of authors are traditional rather than historical; we compare conflicting accounts of the same events to discover, so far as possible, what really did happen. We find lower levels of religion cherished by the common people and by their official leaders, as well as the higher religion taught by some of the prophets. We see how the work of those prophets has largely helped to shape the legislation, the psalmody, the ethical writings. We discover that there is a much closer continuity between the Old Testament and the New than was formerly recognized, in view of the many apocryphal and pseudepigraphical writings which bridge the apparent gulf between them, and that no hard and fast line can be drawn between the canonical and the uncanonical. In the New Testament we encounter development, briefer indeed, but similar to that in the Old, a development which starts from a purely oral tradition of the words and works of Jesus, of His Cross, and of His resurrection. Our earliest documents are seen to be the Pauline epistles, which are followed in a generation by the

Synoptic Gospels, and in another generation by the Fourth Gospel, with a very different outlook. The variety of the interpretations of the common group of historical events is as marked in the New Testament as in the Old; *Hebrews*, for example, has a conception of the work of Christ very different from the conception of Paul. But through all the pages of the Bible, from the earliest to the latest, we can catch what Sir George Adam Smith has finely called "the sound of running history".

Does this mean that there is no real unity in the Bible? By no means, but there are different kinds of unity to be distinguished. There is the static unity of a house, in which the whole is the sum of its parts, simultaneously before our eyes; there is the dynamic unity of a symphony or of a drama in which the purpose of its author lies in the *movement* towards a climax. The unity which the Scriptures can claim is the dynamic unity of a living movement, and this gives a far ampler mode of divine revelation than could the static unity of a dictated textbook of doctrine. The true argument from prophecy is no longer found in matching this word with that, this event with its alleged parallel. True history never repeats itself, but true history can nevertheless possess spiritual continuity. The great prophetic truths, through the guiding Spirit of God, grow into something larger, so that when we see the flower we understand better the meaning of the root. Hosea's life is quite unlike that of Jesus in outward circumstance, yet the way in which Hosea bears his cross foreshadows the reaction of the Lord to Calvary. The Old Testament, in its deeper teaching, is always pointing forward to something beyond itself. But so does the New, notwithstanding that Jesus is proclaimed to be the unique and final revelation in history, who utters His authoritative "yea" to the promises of old that men may respond with their convinced "amen". The New Testament is not the last act of the drama, but only the beginning of that last act, in which we men of to-day also take part. It is the glory of Biblical religion that it must always project itself into the future; therein lies its dynamic quality. Such a religion will never be content until a unity of history is achieved, to match the unity of the divine purpose controlling, and revealed in, the whole movement of the Bible.

The unity of the Bible constitutes, therefore, more strictly a principle than a rule. There is an obvious risk in calling the Bible a "rule" at all, for this may suggest, to the modern ear, that the Gospel is merely a new Law. Even the teaching of Jesus, which criticizes and in some points reverses the Law of the Old Testament, was teaching given in a particular historical setting, with reference to particular conditions of society no longer existent. No one does, and no one can, observe the teaching of the Sermon on the Mount with literal obedience to-day. But beneath the actual rule for a single generation there may lie the principle for all time, and it is that which

the Christian is pledged to follow. Jesus Christ, from a purely historical standpoint, is the highest point of the development; that is the justification for the Christian ascription to Him of a place *above* history, the same, yesterday, to-day, and for ever. From that highest point, the meaning of the whole development is seen. Christ becomes the interpretation of the Bible, even more than the Bible is the interpretation of Christ. In the light of His sonship, the sonship of Israel is illumined and explained. Into the Body of Christ the corporate personality of the ancient Israel contracts, that it may expand into something larger than any nation could ever be. Perhaps there is no better description of the unity of the life commended in the Bible than "sonship", the creation or the restoration of the family relationship of men and God in its full ideal.

II. *Does this unity of principle endorse Protestant faith and practice?* The principle of a family relationship expanding into that of a society explains the Protestant conception of the Church as over against the institutional emphasis of Catholicism. John Morley said in his *Cromwell*[6]:

> Churchmen in all ages are divided into those on the one hand who think most of institutions, and those on the other who think most of the truths on which the institutions rest, and of the spirit that gives them life.

This does not mean, of course, that Protestantism has no institutions and that Catholicism creates no society. Protestantism means a society possessing institutions, Catholicism an institution creating a society, and the marked difference of emphasis is of fundamental importance. Institutions are essential to any permanent form of society. A religious society must define its faith, and so create creeds, even if these are manifestos, rather than official tests of orthodoxy; it must organize its common worship, and so create ritual, however simple; it must direct its common life and conduct, and for that it needs officers. Institutions are thus necessary to it, but the use of them does not make a Church institutional; they are secondary and not primary for Protestants. Now the Bible contains the record of many institutions, which were necessary to the religion of Israel, and new institutions had already begun to rise in the new society of the New Testament. Yet the Bible is not a book of institutional religion. Judaism could continue to exist after the destruction of the Temple in A.D. 70, just because it had already learnt to do without the institution of animal sacrifice, and because the new institution of the synagogue with its spiritual worship had already virtually replaced the Temple. Protestants who are still timorous about Biblical criticism do well to remember how powerfully that criticism has supported them, by showing that the vast and detailed structure of sacrificial ritual which occupies so much of the

[6] P. 38.

Pentateuch is relatively a late development, and does not belong to the origins of the religion of Israel. Amos could ask (5^{25}) "Was it sacrifices and offerings that ye brought unto me in the wilderness forty years, O house of Israel?", and Jeremiah, to the same effect, says categorically (7^{22}) "I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices". Neither the religion of the prophets nor the religion of Protestants is incompatible with the institutions of worship, but they are alike in refusing to regard those institutions as of primary importance. Protestantism has its sacraments, no less than Catholicism, but it finds its sacramental principle in the Word of God in the Gospel, which creates the universal priesthood of believers, through the response of faith to that Word.

But could it not be argued that the Christian society may, and indeed must, develop its institutions to meet the needs of successive generations, and that it is not limited to those of Bible history? As a principle, that is certainly true, even if we maintain that the primitive sacraments of baptism and the Lord's Supper meet and were intended to meet a permanent need of the Christian society. But the principle of development needs carefully watching. J. H. Newman could use it, *e.g.*, to prove that the worship of the Virgin Mary was a true development of reverence for her Son, so explaining away what had been a chief stumbling-block in the way of his acceptance of Catholicism. He would have used it to justify the astounding statement made in one of his sermons[7] that Mary went to daily Mass. How important it is for Catholicism to keep from its ordinary adherents the really historical study of its origins is well illustrated by the fate of one of its best experts in the history of the early Church, Duchesne. I remember the gratitude with which I used his books thirty years ago, and the surprise I felt that such frankness could be tolerated in Catholicism. But it was not for long. In 1912 his *History of the Church* was put upon the Index of forbidden books, and the author compelled to withdraw it, in order to retain his priesthood. He is said to have been overcome with grief, but, taking his *soutane* in his hand, exclaimed[8], "I wish to die in this vestment". We may sympathize with the spirit of devout religious submission, without admiring the official authority which required it. If the beginnings of Christianity are to be seen in a new society constituted by the faith of its individual members in Christ, no legitimate principle of development warrants the transformation of that society into an official hierarchy with a multitude of devout believers in that hierarchy rather than in the truths of history.

It has commonly been maintained that Protestantism is discredited by the variety of its sects, which cannot all be right, and this variety is contrasted with the apparent unity of Catholicism. We have only

7 *Discourses to Mixed Congregations*, 356. 8 *The Times*, 14th Aug., 1922.

to think of three of the most distinguished adherents of the Roman Church in this country—John Henry Newman, Lord Acton, and Baron von Hügel—to realize that this formal unity may cover wide differences within a common faith. On the other hand, the real unity of Protestantism is not contradicted by its differences of emphasis and organization. In any case, we do not establish truth by counting heads. But we may well take a bolder line in meeting this objection. We may claim that the variety is one of the safeguards against ecclesiasticism, and a safeguard that must never be ignored in all modern movements towards reunion. Even Erastianism may seem to many of us less dangerous than ecclesiasticism in public and private affairs. But the modern approach to the Bible can take us further still. The diversity in unity of the Biblical religion, whether in the Old Testament or in the New, warrants us in claiming that there must continue to be diversities of response to the divine revelation. Most Protestants to-day would extend that principle to include Catholicism itself, at least as a type of worship and piety which is always likely to appeal to some temperaments. It is the *exclusive* claims of Catholicism which the Protestant is bound to challenge.

Such diversity of response is the inevitable result of that direct relation of the soul to God which was re-asserted in the Reformation. That direct relation has always been recognized as the ultimate principle of Protestantism, carrying with it (as R. W. Dale, for example, argued in his lectures, *Protestantism: Its Ultimate Principle*) the right of private judgment, the direct use of the Bible, and the cardinal doctrine of justification by faith. Once more, we can confidently turn to the Bible, and all the more now that it is studied historically, before we interpret it in the light of the Christian faith. The history of Israel shows the emergence of the individual from the group, on which emphasis originally fell. The Old Testament is pre-eminently the record of individual responses to God, though always within the social setting, and with full recognition of social relations. The religious consciousness of the prophets is the supreme example of this individuality of religion. Out of the new individualism which they exemplified and fostered in their disciples came a new and two-fold synthesis—that of Judaism and that of Christianity. Christianity itself began with the response of individuals to the Prophet of Nazareth, and His supreme aim was to bring them into the same direct relation to God the Father as that in which He stood Himself in the days of His flesh.

III. *In what, then, consists that authority of the Bible* to which Protestants still appeal? Obviously, it is the classical source of our information about the revelation of God, and, as such, unique and irreplaceable. But is it more than this, and if so, what? Let us think of our own familiar use of the Bible, whether in public

worship or private devotion. In Churches without a fixed lectionary large parts of the Bible are never read at all in public worship. The actual selection from the Old Testament covers a very small range, drawn from those portions which lend themselves most easily to a Christian interpretation. In private, the same thing holds, and there are probably few to-day who read through the Bible from cover to cover, ticking off each chapter of Levitical ritual or of the Chronicler's genealogies as they are completed—a frequent practice in the Victorian age. In other words, each group or each individual virtually makes an anthology of favourite readings. What decides the selection is the degree to which a particular passage appeals to us, as "profitable for teaching, for reproof, for correction, for instruction which is in righteousness" (*2 Tim.* 3[16]). This means that we are putting into practice the principle formulated by Calvin as "the inner testimony of the Holy Spirit". He forcibly says[9]:

> As to the question, How shall we be sure that the Scriptures have issued from God, unless we take refuge in a decree of the Church? it is much as if one asked, How shall we learn to distinguish light from darkness, white from black, sweet from bitter?

But that capacity to distinguish he ascribed to the Spirit of God working in us[10]:

> Just as God alone is a fitting witness to Himself in His word, so that word will not find (the response of) faith in the hearts of men before it is sealed by the inner witness of the Spirit.

Alongside of that we may put Coleridge's well-known words; speaking of the Bible, he says[11]:

> I have found words for my inmost thoughts, songs for my joy, utterances for my hidden griefs, and pleadings for my shame and my feebleness. In short whatever *finds* me, bears witness for itself that it has proceeded from a Holy Spirit.

The two writers are far enough apart in many things, but they agree that the Spirit of God speaks to us from the Scriptures and finds us through our response to the intrinsic character of their testimony (*cf.* Letter VII); perhaps there is no generalizing statement about the Bible which would be more universally true for all Christians than this. It justifies the Protestant in saying that he holds the Bible to be authoritative because of the truth of its teaching; he does not hold the teaching to be true simply because he finds it in the Bible (*cf., e.g.,* Dale, *Protestantism,* 63).

This position is only caricatured by saying that it leaves us free to pick and choose where we will in the Bible, and that this does not constitute it an authority. The great experiences of which the Bible is a record are there, once for all, actualized in human life, challeng-

[9] *Institutio,* VII. 2. [10] *Ib.* 4.
[11] *Confessions of an Inquiring Spirit,* Letter I, p. 10.

ing all of us to ask if they be true, compelling many of us to admit their truth by what they are and by what they can inspire in us. There is as much authority in the Bible as there is in the order of Nature. In both realms, we have to sort out this from that, with the help of the expert, or of our own knowledge; in both realms the divine spirit of truth is our guide; in both realms, Nature and Grace, we may reach a settled conviction that, as Butler said[12]:

> Things and actions are what they are, and the consequences of them will be what they will be.

Why should we ask for more authority than that? Is it not an impertinence to expect a testimonial to the veracity of God from anyone less than God Himself? But, since we cannot ever have unmediated dealings with God, the testimony must lie in the truth itself, and that inner testimony *is* the testimony of what theology calls the Holy Spirit of God.

There is no doubt that the claim of the Roman Church to be the one authority to vouch for the Bible and its teaching is what attracts many to it, and those not the least thoughtful of its converts. A Baptist minister, after more than a quarter of a century of service, has told us[13] that throughout he was haunted by the question, "By what authority doest thou these things?" and that he found spiritual peace only when, as an old man, he entered the Roman Church. I was not surprised when a candid Catholic lady, to whom I had tried to explain what Protestantism is, remarked, "It must be ten times harder to be a Protestant than to be a Catholic". To be a good Protestant does imply a constant re-girding of the loins and re-filling of the lamp which is comparable in its demands with the most strenuous of the ascetic practices of Catholicism and is far less easy to systematize. But is that to the discredit of the religion of the Cross? Is a type of religion that can roll much of its responsibility for thinking and for acting upon the shoulders of others thereby justified? It is through the moral obligation to choose that our wills are trained and our characters are formed. The inner compulsion of truth is the only kind of compulsion that does not wrong human personality.

Contemporary Catholicism exhibits a marked revival of the study of Thomas Aquinas, and of appeal to his authority, and there are signs of corresponding Protestant attempts to revive the authority of Calvin. No student of theology will ever think lightly of Calvin's achievement; he remains among the half-dozen theologians whose work can never be neglected. But our admiration for his relentless

[12] Sermon VII.

[13] J. F. Makepeace, *"All I could never be"; cf.* pp. 111, 112, "The externals of the Church, if the expression may be allowed, never appealed to me. What did appeal, and overwhelmingly appeal, was its historic descent, its firm and authoritative foundation and the reality of its presence in the world as the 'Body', the very Voice of the Living Christ".

logic, his well-knit structure, his stately building, must not hide from us the fact that we cannot build to-day on the foundation of verbal inspiration or on the use of the Bible as a textbook of doctrine. We must go back beyond Calvin and behind Thomas to the Bible itself, in the spirit of the original appeal of Protestantism. The Bible is an objective fact, as is the life it records. In that life God was active and so reveals Himself. Our intuition of His activity is itself, we believe, a new activity of God within us, which we call the witness of His Spirit, the Inner Light. Thus personal conviction is born of the marriage of the two witnesses to truth—the actualized life of faith in history and the spiritual life of the believer, itself springing like the other from the Holy Spirit of God.

Our need to-day is that Protestantism should recover more of this personal conviction, which means more of the dynamic of Scripture, more of its poetry and its passion. Protestantism has been too prosaic, and religion needs not only the truth of prose, but the higher truth of poetry—that higher truth of which the Bible is so full. We have recaptured it in missionary enterprise, and at some periods in our home work; but is there much poetry in the religion of our Churches to-day—except the tags which ministers are too fond of quoting to end a sermon? We need a return to the Bible, not simply to denounce what we regard as the corruptions introduced by Roman Catholicism, but more positively, to quicken our own life. We need the spirit of true Protestantism, which can bear to see its own life condemned by the essential dynamic of the Bible. If not, if our evangelical tradition is no more than a tradition, then the Protestantism we know will become a chapter in the history-books, and the Bible will go on to create a new Protestantism, more worthy of its origins.

THE HALF-WAY HOUSE.

By the Rev. H. E. Brierley.

In recent discussions relating to Liberal Christianity and Dogmatic Theology, much confusion and perhaps a little heartburning might have been saved if we had been provided with at least approximate definitions of both terms . For just as it is no longer true that

> Every little boy and gal who's born into the world alive,
> Is either a little Liberal or else a little Conservative

—since political Liberalism has overflowed into Socialism on one side, and so permeated Conservatism on the other that Lord Baldwin is probably more of a Liberal to-day than the great Mr. Gladstone himself was forty years ago—so there are many shades of Liberal Theology and almost as many of Dogmatic Theology. And truth to tell, like that other Conservatism, Dogmatic Theology has absorbed a good deal more of Liberalism than it sometimes cares to admit. Few of our own dogmatic theologians would be pleased to be ranked as Fundamentalists : and quite recently it transpired that the startling statement that "Liberal Theology is dead for all time" had never been made in the form in which it was reported, but had originated as a retort to the quaint outburst of a still surviving transcendentalist lady in U.S.A., in the harmless sense that Emersonianism was "dead for all time". Though Emerson still has his functions, no one in his senses is likely to be tempted to identify Emersonianism with what for more than a generation has been known as Liberal Theology : it would have come as a great shock to the late Dean Hastings Rashdall, or to the present Bishop of Birmingham, to Dr. Inge or his learned successor at St. Paul's, or even to Father Tyrrell, to know that they had been suspected of Emersonianism. Nor has anyone to my knowledge ever accused the otherwise admirable Ralph Waldo Trine of being a theologian. Whether he would think this any detriment to the value of his spiritual service to the world is quite another matter.

Admittedly it is not easy to define Liberal Theology : but it is not easy to define the Trinity. Indeed it is astonishingly difficult to give definite and exact content to any credal statement, however sacrosanct and fondly cherished. Some time ago, five men—a Catholic priest, two Anglican clergymen, and two Nonconformist ministers—sat round a table, with the Apostles' Creed in their midst, and with the utmost friendliness and frankness set themselves to endeavour to discover a common basis of agreement in it. After some hours they separated without having been able to agree upon a common interpretation of a single clause of it. It is often alleged against Liberal Theology that it is vague and inchoate. As was

alleged against Westcott's Incarnationism. To which that great scholar and thinker retorted that "it is possible to be entirely explicit and entirely wrong".

But it is not always so clearly recognized that it is just as difficult to define Dogmatic Theology. If the dogmatic theologian is prepared to adopt the Fundamentalist position, with its quite logical concomitant of the exclusion of the doctrine of evolution even from the State Schools of Tennessee, well and good. But he isn't. Far from it. Quite as much as, indeed far more than, the liberal theologian, he wants to eat his cake and have it too. He wants his Evolution and his Historical Criticism, but with precautions and limitations. Some are more "cautious" than others: and who is to prescribe the limits?

Here is the precise weakness of the *Lux Mundi* position, confirmed in Gore's later Commentary on the Bible, which never went any way towards supplanting Peake's Commentary, because it lacked Peake's consistency. It overlooked that pregnant word of Erasmus: "By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance", and that withering remark of old Archbishop Temple's that "to prescribe the conclusion in advance is to invalidate the reasoning". The freedom with which Gore handled the earlier Old Testament stories shocked many sound and complacent Anglicans, but he shirked the application of the same principles to the dogmatic and sacramentarian claims of the Anglican Church. For him certain conclusions were "prescribed"; and truth, valid elsewhere, was there confronted by a closed door. Indeed, it may be said that, *au fond*, the distinction between Liberal and Dogmatic theologies is not so much a matter of doctrine as of relation to truth: not primarily a question of conclusions but a question of the way in which conclusions are reached. The point is not "Has Liberal Theology a Gospel?" (of course it has, so has Socialism) but "What is the relation of Liberal Theology to *the* Gospel?" It is the habit of some dogmatic theologians to assume that they are the sole custodians of the Gospel—a claim never made by liberal theologians—where by *the* Gospel they intend the whole body of dogmatic theology, or as much of it as they are prepared to accept—a vicious circle of their own construction. But "*quis custodiet ipsos custodes?*" For what we have got to recognize and to be quite frank about is that *modern* dogmatic theology is an entirely different thing from traditional dogmatic theology, which is what is known as Fundamentalism. Catholic theology is fundamentalist. It may have been philosophized by Thomas Aquinas, but it remains the fundamentalism of Augustine, with his *"massa perditionis"*, the inherited guilt and total corruption of human nature, based on an original state of perfection and a historic "Fall". It was an entirely loveless system, but a logical one on the premisses. But this con-

ception of the origin of man, and therefore of the origin of sin, is no longer true. If any competent theologians believe it on the old basis, they believe it against the evidence and in company with very few educated people in these days; they can have no hope of converting the world to a theory that was constructed in entire ignorance of the dominant principle of the modern world's thinking. This is not Modernism: it is an incontestable fact. Modernism only begins with one way of looking at it. But dogmatic theology still prescribes the old theological conclusion. And such a compromise is doomed. If the brilliant mind of Dr. N. P. Williams is driven, in the light of Evolution, to the most fantastic devices of exegesis to preserve the dogma of original sin, it is clear that the doctrine as it has been understood for long centuries is badly shaken, and cannot long sustain itself. And it is equally evident that a soteriology that has to sustain itself by such expedients is threatened too. For in view of Gore's frank acceptance of the early narratives of *Genesis* as mythological, what other alternative can dogmatic theology fall back upon in regard to its "prescribed conclusion"? What the liberal theologian says about it, quite frankly, is that it can no longer be sustained. What some of our modern dogmatic theologians have to say about it, we are still waiting to hear. In their "return to dogmatic theology" have they gone behind Gore in his frank surrender of the *Genesis* myths as history? We know very well that they have not. We know that they accept the sane findings of Old Testament criticism as frankly and with as much loyalty to truth as Gore did: we know that they are equally competent in the matter of the most recent New Testament scholarship, and that some of them have made highly valuable contributions to it. The time has come, therefore, it seems to me, to take the battle into their own territory and to ask *them* where they really stand: what limits they put upon the critical principle—and why: and on what ground they still defend theological dogmas based upon conceptions of the origin of man and of the significance of sin which are no more true for them than for liberal theology.

The complaint against liberal theology that it does not know where it is, is a complaint which I, for one, entirely repudiate. I know exactly what my Gospel is and I believe it to be the power of God unto salvation. I have a creed as categorical as the Athanasian Creed and far more intelligible, and I affirm that it is futile to impose upon modern men, as the "Gospel", speculative beliefs about God that have no life-value, and metaphysical conceptions of Christ that require a knowledge of philosophy to elucidate them. For me Christ is the Way, as well as the Life:

> Thou art the Way,
> Hadst Thou been nothing but the Goal,
> I cannot say
> If thou hadst ever met my soul.

But a way, however hard, to be of any use must be clear. And I say that the Christ-way is clear, clear as the crystal heavens, and that the only assurance of reaching the Goal is to follow the Way. But Christ is also the Truth. Not only the whole embodiment of divine truth for this world, but also in the sense that truth is the first qualification of my mental allegiance to Him. This means that I dare not allow the conclusion to be prescribed. I cannot agree beforehand to believe what may not be true for me because I cannot accept it as true for Him.

But I think the complaint is far more valid that recent dogmatic theology does not know where it is. By virtue of its acceptance of modern critical methods, it has not only diverged radically from traditional dogmatic theology, but it has, consciously or unconsciously, cut itself loose from its dogmatic roots in that system. It is itself a sort of half-way house, which is no longer sure of its foundations and in which there is no permanent abiding. It must either maintain that Evolution has produced no new relevant facts—in which case it has no alternative but to revert to Fundamentalism—or it must frankly face the new facts and adjust its theory to meet them. "The Modernist's recurring dilemma is to harmonize Christian tradition with modern knowledge". But this is no less the problem of the honest dogmatic theologian. Indeed, it is far more his problem than ours, for in a measure we have already done it. For when we find our up-to-date dogmatic theologians dealing with such questions as that of Miracles with a circumlocution which would have shocked their own ancestors if its true significance had penetrated their minds, we discover that, whilst we may travel by a more direct route, our own conclusions are much the same as theirs, though we may use a different terminology. Obliterate the word Modernism and substitute something more innocuous and there often is very little left to contend about. So that when we are told that "Modernism is the abandonment of the Christian faith coupled with an unwillingness to take the consequences", we are the less disturbed when we discover that the alternative with which we are presented is, to all intents and purposes, "the abandonment of traditionalism coupled with an unwillingness to take the consequences". For that is what it comes to. Short of a reversion to sheer Fundamentalism, these half-way houses offer no permanent lodging to earnest seekers after truth: and their present very sincere and zealous tenants, or their successors, are bound to discover that sooner or later. Indeed, it is becoming increasingly clear that a good deal of the difference between a sound and overt Liberalism in theology and recent compromising phases of dogmatic theology is largely a matter of terminology. They still prefer ecclesiastical Latin, where we call a spade a spade. It is time this was plainly stated. Compromise is not much longer going to serve us. This half-and-halfness is doing

incalculable harm. It is daunting and alienating from organized religion a considerable body of liberal opinion: and it is doing nothing to win the estranged world. The Secretary of the Baptist Union at the recent meetings in Manchester presented a Report in which the following words occur:

> The simple truth is that most people in this country are scarcely in the slightest degree interested in what the Churches are thinking and doing. . . . Until our Church members, as well as our ministers, really . . . make serious efforts to learn what those about them are thinking, the prospects for the Churches will not be bright.

This is accompanied by the announcement of a decrease of 19,000 Sunday School scholars in twelve months, making a drop of 100,000 in the last twelve years.

Well, some of us have been listening of late "to what those about us are thinking", and have devoted a good deal of our time to reading what they are writing. And the conclusion of one very interested inquirer is this: that the problem, whilst it has many facets and admits of no simple or single panacea, is, at the base, not unconcerned with "simple truth". The outside world does not believe that the Churches are facing up to facts, the facts of knowledge and the facts of a changed world. It has no use for half-and-halfers, for compromise, and for trying to put new patches on worn-out garments. The modern man may not, in the old way, be troubling about his sins, as Sir Oliver Lodge declared long before the War, which was not the cause of our modern trouble but a monstrous, concrete symbol of it: and he is certainly not going to be induced to revise his relation to sin by any *volte face* of theology. The sense of sin has little—less than ever—to do with theories of its origin. To have any value at all it must be the product of a certain conscious relation to God. And the God implied by a good deal of dogmatic theology has neither conviction nor attraction for the modern world, which is the only world there is, though some people still talk as though they have merely to wait long enough to get the old world back again. But what is mightily significant in this connexion is a phenomenon to which Dr. Stanley Jones has recently been calling attention—though others of us had been aware of it and pondering it for quite a long time:

> There is definitely a weakening in the sense of individual guilt, but the sense of corporate guilt is definitely strengthening. This generation is oppressed by sin in the collective life far more than the generations that have gone. In past generations, when men were deeply impressed with a sense of personal guilt, they had little feeling of corporate guilt. They could be converted and yet leave untouched the whole structure of corporate sin.

This implies, at the least, a very faulty and inadequate and essentially unchristian conception of sin in the older dogmatic theology. "To

appeal to this generation to repent of individual sin", continues Dr. Stanley Jones,

> is to get but a feeble response. Whether we like it or not, that is a fact. But work back from the social order to the individual . . . point to the Kingdom of God on earth with its demand for change in the total life . . . and you get an amazing response.

It is not easy, perhaps, to see all the implications of this at once: but it is undeniable and of outstanding importance to us all.

Is theology too timid, or too confused, or too much at loggerheads, to take hold of this and capitalize it? And does it not vindicate the truth of further serious words recently written?

> Had the Church of Christ been loyal to the great centralities and simplicities of the Sermon on the Mount, it is more than probable that it would have become ere now the religion of mankind. Dogmatic controversies, ecclesiastical rivalries, and many other things (some of them sub-Christian, others anti-Christian) have seduced the Church from loyalty to the spirit of the Sermon as the supreme and essential thing in the Christian religion. Until the Church recovers that loyalty we can see little hope of her becoming the supreme means of advancing the Kingdom of God in the modern world.

And that is the belief of Liberal Theology, and, as I would claim without fear of contradiction, the teaching of our Lord Himself, in that *locus classicus,* His own last great parable—spoken in full view of the Cross.

For

> If way to the better there be
> It exacts a full sight of the worst.

DEVELOPMENTS AND EXPERIMENTS.

This section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE FOREIGN POLICY OF THE LONDON MISSIONARY SOCIETY.

By the Rev. A. M. Chirgwin, M.A.

In this second article I respond to the Editor's appeal for a statement of the policy and technique by which the L.M.S. is prepared to meet the present world situation, expressed both in the July number and in the October issue as follows:

> We hope to learn that the thinking department of the L.M.S. has ready a policy of evangelism which will strike the imagination of its constituency. Is it ready to show the way by which nationalism and proselytization can be reconciled, to show how all the resources of science can be employed in missionary enterprise, and the idea of the indigenous Church fully developed?

First, however, a word must be said about the Editor's statements regarding the youthfulness of the L.M.S. Board of Directors. He writes:

> There are, it may be, half a dozen ministerial directors under 40, but it seems doubtful whether there is a single lay director under that age. The average age of the lay directorate would appear to be at least 60. Of the 339 directors we doubt whether more than 39 are under the half century. And this is "surprisingly youthful"!

Let me state the facts. The Editor thinks that there may be six ministerial directors under 40. There are at least sixteen. The Editor thinks it doubtful if there is a single lay director under 40. There are at least eight; one of whom is under 30. The Editor doubts whether there are more than 39 directors all told under the half-century. There are at least seventy. There are 100 directors serving on the Standing Committees. Fully one-third of these are under 50, and three out of the six chairmen of these Committees are under that

age. In addition it may be mentioned that only one of my Secretarial colleagues is over 40 years of age.

In my article in the October issue I was writing within the context of Boards of Directors of Missionary Societies, Church Councils, and similar responsible Church bodies. Within that universe of discourse my statement is strictly accurate. I know something of the personnel of the Boards and Committees of other missionary societies, and I know something of the personnel of the central councils and responsible bodies of most of the Free Churches, and in comparison with them the L.M.S. Board is, without a doubt, "surprisingly youthful"[1].

To turn to the highly important issue of the Society's foreign policy. The Editor has rightly laid his finger upon this as the question which after all matters most in the affairs of a missionary society.

Let it be said at the outset that the thinking out of large questions of mission policy and the adaptation of methods to meet new world conditions is no longer done by each Society in isolation. The day for separate consideration and isolated action is long past. It ended at the World Missionary Conference held at Edinburgh in 1910. Since that time the machinery of co-operation has been set up in one after another of the older Christian lands. In this country the missionary societies meet together at frequent and regular intervals for consultation and common action under the aegis of the Conference of British Missionary Societies which has its headquarters at Edinburgh House, Eaton Gate. There are similar bodies in America, Australia, South Africa, the Continent of Europe, and indeed in all the "sending" lands. Moreover, in the mission field in land after land Christian Councils have grown up which co-ordinate the thought and activities of the Christian forces at work in the country concerned. In fact almost every considerable part of the Mission field to-day has its National Christian Council. There is thus constant fellowship in thought and action in each of the older Christian countries and in each of the great mission lands. But that is not the end. All these co-ordinating councils, both in the home base countries and in the foreign field, are gathered up into the International Missionary Council. The I.M.C. is thus the most representative Christian body in the world outside the Roman Catholic Church. It is the nearest approach to a "Vatican voice" that exists in Protestantism; and it is significant that it is on the missionary side of the Christian enterprise that this is found.

The Conference of British Missionary Societies has so completely

1 Mr. Chirgwin's figures and ours do not tally, but a "scrutiny" would not be worth the time it would take. We will, therefore, without prejudice, accept the statement that 70 of the Directors are under 50. 70 out of 339; that is to say, nearly four-fifths of the Directors are pre-war. To face a post-war world, the Society which should be most forward-looking, enterprising, and adventurous of any denominational society has pre-war Directors in the proportion of four to one.—EDITOR.

secured the confidence of the missionary societies of Great Britain that none of them would now dream of deciding its attitude on large general questions without taking counsel with the other Societies within the membership of the Conference. It is highly desirable that societies should pursue a common policy in regard to matters that are the concern of all. Accordingly, policy in such questions as Higher Christian Education in India, co-operation with Government in British Africa, or present-day relief measures in China, is to all intents and purposes settled not in the mission houses of the separate societies, but at Edinburgh House where representatives meet around a common table.

But there are many questions which concern American or Continental as much as British Societies, or that concern the younger Churches as intimately as the foreign missionary agencies. These large issues are dealt with by the I.M.C., which has amongst its chief officers such men as John R. Mott, J. H. Oldham, and William Paton. The I.M.C. functions partly through the regular meetings of the Council, and partly through such great world consultations as Edinburgh 1910, Jerusalem 1928, and the proposed Conference in the Far East in 1938. By these means it is able to indicate the questions that are of world significance for the missionary enterprise, to focus the thinking both of the older and the younger Churches upon them, and to indicate the policy that it seems proper to pursue. Let me add a few examples of the kind of issues dealt with on this world scale during the last ten years.

The opening up of the Copper Belt in Northern Rhodesia about a dozen years ago presented to Governments and missionary societies alike a problem of the first importance. This sudden onrush of Western industrialism upon a primitive and unprepared people threatened to result in the complete breakdown of the tribal and moral life of the African. Or more recently, the political developments in India, and in particular the complete transference of the control of education from British to Indian hands, might have the most far-reaching consequences for the Christian colleges carried on by missionary societies. Or yet again, the movement of whole communities in India, particularly of outcaste people, from their previous religious allegiance towards the Christian position raised questions of a most serious character for the whole Christian Church in that country.

In each of these cases, and in others like them, the I.M.C. appointed a highly competent international commission to study the question on the spot. The first was led by Mr. Merle Davis of Geneva, the second by Dr. Lindsay, the Master of Balliol, and the third by Dr. J. W. Pickett of America. In each case a report of quite first-rate importance was issued, and in each case the recommendations have been or are being implemented. It is interesting to note

that each of these Reports is recognized as an authoritative and even as a classic document by people quite outside the missionary movement. It is certain that no one Society could have achieved such a result, nor even all the Societies of any one country.

Let me take yet one more example. The question of the Church in the world to-day is probably the most fundamental issue of our time, and it is around this question that the thought of the proposed World Conference in the Far East next year will revolve. Groups of people in many parts of the world are concentrating their attention on the great connected themes of the faith of the Church, the inner life of the Church, the witness of the Church, the relation of the Church to its environment, and the unity of the Church. Some of the very problems the Editor mentions are among the subjects that will be at the heart of the Conference's thinking. There are, *e.g.*, groups in several countries under the guidance of the great Dutch scholar, Dr. Kraemar, already working on the subject of evangelism, and the ways of presenting the Gospel effectively to men of different cultures, countries, interests, and types. This is an example of the rich preparatory material which will be provided for the Conference itself.

This facing of great issues on a world-scale is almost entirely a post-war development. Through the I.M.C. many of the best minds in Christendom are called into the service of the missionary enterprise. Here is missionary planning and the thinking out of missionary policy in its widest range. It is no exaggeration to say that it is on the missionary side of its enterprise that the Christian Church is thinking in world terms and doing consecutive and constructive planning on great questions of world policy. The supporters of missionary societies can rest assured that the great questions indicated by the Editor are being considered by some of the ablest minds of our time.

The L.M.S. not only benefits by this courageous, forward-looking thinking; it takes its part in it. The Society may well be proud of the service that men like F. H. Hawkins and Frank Lenwood have in the past rendered to the whole missionary enterprise through Edinburgh House. In this work we give as well as take. In fact the L.M.S. is a part of the machine of missionary co-operation much as Great Britain is a part of the League of Nations.

In our L.M.S. committees we take full advantage of this corporate thinking. We use it and all other available aids in the formulation of our own policy.

First and foremost, the L.M.S. is stimulated by the fact that from time to time God raises up a man who makes the foreign policy of the Society the central passion of his life. I have known two such men—Sidney Clark in the years immediately after the War, and more recently F. G. Bowers. Both were laymen of quite unusual

gifts. The former advocated his views on mission policy by issuing pamphlets from time to time and by sharing his ideas with individuals; the latter by service on the Board and its Committees.

In the second place, the L.M.S. has undertaken important inquiries from time to time which have had far-reaching effects upon its foreign policy. There have been two inquiries of this kind in recent years, and their findings were issued in the *Survey Report* and the *Report on Education and Evangelism*. It is perhaps worth mentioning that the Committees that conducted these inquiries included the Secretary and Chairman (at the time) of the Congregational Union, four of the Moderators, and certain people outside the membership of the Board.

The *Survey Report* not only reviewed the foreign work of the L.M.S., but also outlined a long-range policy for the Society, and made certain recommendations of a far-reaching character. It should perhaps be added that the Directors have been steadily pursuing the policy set forth in the *Report*, and have taken many important steps towards its fulfilment.

The *Report on Education and Evangelism*, issued in 1933, was the result of an inquiry into the Society's educational work abroad and the relation of that work to evangelism and the building-up of the indigenous Church. The Report attracted wide attention. One Society sent a copy to each of its 800 missionaries. Another Society provided a copy for every one of its Directors. Even a Roman Catholic missionary organization purchased a considerable number of copies. Moreover educationists far and near have recognized it as an important contribution to the subject.

In the third place, the Society has a policy of visitation of its foreign fields. The Directors agreed in 1935 that each of its fields of service should be visited by someone representing the Home Board at certain definite intervals in order to review the work of each field as a whole and to make recommendations regarding future policy. Experience has proved that such visits are of the utmost value for the efficient and economical organization of the mission as well as for the effective prosecution of the evangelistic purpose of the Society.

So far I have spoken only of the shaping of policy and of the consideration of missionary methods that takes place here at the home end. But policy and methods are being shaped more and more in the mission field to-day. For instance, it has of late years become increasingly clear that the Chinese Church is either unable or unwilling to support a trained ministry of the kind that we are familiar with in the West. The National Christian Council of China accordingly instituted in 1935 an inquiry into the question of ministerial training and the use of lay leadership. The Report of this inquiry is certain to have important results for the building up of the Christian Church, especially in rural areas in China. Similarly, the National Christian

Council of India is at present engaged upon the study of the all-important subject of self-support. Hardly any subject can have greater moment for an emerging Church, or be beset with greater difficulties for a Church that is largely of out-caste origin.

In both of these cases the inquiry and therefore the shaping of policy and method is being promoted by the National Christian Council on behalf of all the Christian forces in that field of service. In each area the L.M.S. workers are associated with the inquiry and will avail themselves of this valuable thinking.

But all this is supplemented within the L.M.S. ranks by the Board's policy of having in China and in India—and probably in other fields before long—one member of the staff whose task it is to have the whole of the work of that field under review. It will be obvious at once how great an advantage it is to the Directors to have in each large field someone who is constantly thinking in terms of the whole, reviewing present policies, and advising the Board in regard to the future.

It will be seen that in these various ways "the thinking department of the L.M.S.", as the Editor calls it, is active and alert. It is continually asking fundamental questions about the Society's many-sided service overseas. No one pretends that we do not make mistakes. But we use what wisdom we have been given, and we supplement it through co-operation by drawing on the wisdom and experience of other Societies. The friends of the Society can be assured that the L.M.S. is not failing in initiative or resilience. It is taking its full share in the fresh and creative thinking on great world-issues that is constantly being promoted by the International Missionary Council, by the Conference of British Missionary Societies, and the various National Christian Councils in the field, and is applying the results of that thought to its own world-work. It is also supplementing this by regular reviews and constructive thinking within its own ranks both in London and in the field.

A word must be added to assure the friends of the L.M.S. that the Society is utilizing the resources of science to the extent of its financial ability. The L.M.S. pioneered in setting up printing-presses, and in introducing medical science into many lands. Motor-cars and motor-launches have long been part of the apparatus of missionary travel in the Field. Some of the most progressive developments in the science and practice of education are to be seen in L.M.S. schools in Africa and India, while quite outstanding work in radiology and cancer research is being carried on in L.M.S. hospitals. The X-Ray and the cinema, the aeroplane and the radio, have been pressed into service. The mission field is one of the few parts of the world where the wireless is used for wholly Christian purposes. In places as different as China and the Gilbert Islands the

wireless is used as an evangelistic agency. It is not resourcefulness that is lacking so much as resources.

The missionary movement is one of the great world-movements of our time, and needs to be thought of in a big way. It calls for the best thinking and the most courageous acting of which we are capable. I welcome the opening of the pages of *The Congregational Quarterly* for the discussion of the great problems of the missionary enterprise.

THE PROBLEM OF THE CHANT.

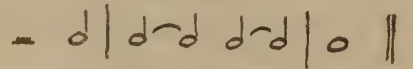
By the Rev. Eric Shave, M.A.

There has arisen of late so much controversy "uttered or unexpressed" among members of our churches and choirs about the value of chanting Psalms or passages from Scripture, that a survey of the whole subject would perhaps be both timely and helpful. I am not, however, concerned with the mere historical background of the so-called "Anglican Chant", but rather wish to plead for a complete re-thinking of the reason we have and the method we adopt in retaining this particular section of our Sunday worship. Chants are not merely a "relief" from continual hymn-singing, but were incorporated in our worship because they were found to be a simple and practical means of reciting together some of the oldest and loftiest expressions of praise and devotion in religious history in an ordered and musical form. And for this reason there is a great need to maintain this atmosphere of corporate worship in chanting, whatever be the difficulties confronting the modern critical and rationalizing mind of the worshipper. And the difficulties are many, I admit. Chief among them are the seeming absurdity of "forcing" glorious Hebrew poetry into the restricting confines of a Chant tune, the tradition we observe and the delight we register in "gabbling" through the recitative passages, the admittedly bad pointing and selection of material in the Chant section of the *Hymnary*, and the doubtful value of the *Gloria*, often tacked on at the end to Christianize what should, without it, have been a true act of Christian worship.

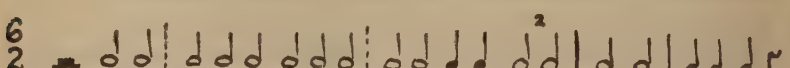
Taking these difficulties point by point, I am convinced in the first place that, for ordinary congregational singing, Gregorian and plain-song measures are not altogether suitable. There may be one or two exceptions to this general rule (*e.g.*, the *Magnificat* in the *First Tone* (*C.H.*, 778) and the *Nunc Dimittis* in the *Tonus Peregrinus* (*C.H.*, 779), but it may be truly said that the simple form of the "Anglican Chant" has successfully withstood criticism and weathered the pretty rough usage to which it has been exposed for more than two centuries, and has established itself as the only form in which religious prose-poetry can be effectively sung together by an heterogeneous company of people.

However, in the second place, our principal difficulty arises over the actual performance of the Chant; and here the *Hymnary* is an active hindrance rather than a help. I do not know who invented the form of pointing to which we have become inured by age-old custom handed on from father to son in the family pew, but whoever he was, he has certainly put serious temptation in the way of any average congregation and even choir, and it is high time a new chant book were published for the denomination incorporating new forms of pointing to rescue us from our present forms of sinfulness! It is now generally acknowledged that the heavy type is a snare and a delusion and has given rise to the bad habit of looking upon it as a kind of bumper or brake to arrest the mad rush of the preceding recitative, whereas it was originally intended merely to indicate the word which had to be *slightly accentuated* before entering the section sung in strict time. To "gabble" the lighter, and to "sit down" on the heavy type, is not only contrary to the editor's intention (and incidentally to his instructions in the preface to the Chant section, which I am afraid very few choir members have read), but is the reduction of the whole conception of chanting to a sheer absurdity. The only true and reasonable method of approaching the Chants is to regard them as poetry worthy of corporate musical recitation and the words as of equal value whether printed in light or in heavy type.

To take *Psalm* xxiii (*C.H.*, 799) as an example: notice how in v. 1 it is the custom to pause for two full beats on the unaccentuated word "I" simply because we have become slaves to heavy type. The chant was surely made for the psalm, and not the psalm for the chant. How much better if we sing this line thus:

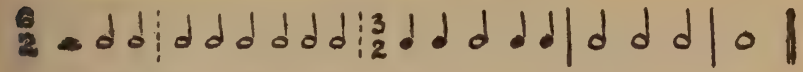


This also applies to v. 5, "for Thou art with me", where any pause on the word "for" detracts from the power of the rest of the sentence. Again, it is custom to slur over that lovely line, "Thou preparest a table before me in the presence . . . ", whereas the steady recitation of these words would make it far more impressive and meaningful:



where each note is approximately equal except for "in the", which in speech would also be said at twice the speed of the rest, a slowing-up on "presence" (indicated by the duplet after the triplets) and a slight pressure on the rhythmical syllables "pre*par*est" . . . "*ta*ble"

. . . "be*fore*" . . . "*pres*ence". Similarly there should be a steady and sensitive flow in the singing of



where "follow" is similarly sung at twice the speed of the other syllables and there is no extra pause on "days", despite the temptation of the extra ink used in printing it.

This principle, applied to the singing of all Chants and introduced by a choir that has not only understood it but is in enthusiastic and intelligent agreement, would add a new meaning and splendour to this section of our worship and help to redeem it from becoming a reproach and a source of constant criticism and consequent discontent.

We also stand in desperate need of a new and revised edition of our Psalms for chanting which shall incorporate the findings of modern scholarship and will expunge from the collection verses which even the grandeur of the final *Gloria* cannot by any stretch of the imagination Christianize. So many of our Psalms are composite, *i.e* , they consist of one or more original poems which have for various reasons been strung together irrespective of the subject matter or the age in which they were written. Salient examples of this amalgamation are: *Psalm* xix (*C.H.*, 797), which couples a Jewish adaptation of a Babylonian hymn to the sun-god Shemesh to a later priestly poem of the didactic type. [The break at v. 7 is very noticeable, but most congregations sing verses 6 and 7 together without realizing that, in the taking of a breath, they have jumped out of primitive nature-worship into advanced ethical ecclesiasticism!] *Psalm* xcvi (*C.H.*, 772) changes its character at v. 8 so completely that the worshipper always has the feeling of going out of a hot summer's day into a snowstorm when in the final words he solemnly sings "Unto whom I sware in my wrath . . . " *Psalm* xxiv (*C.H.*, 800) starts with an "ethical" passage and ends with a fine chorale (vv. 7-10); *Psalm* xxvii (*C.H.*, 802) is so obviously composite that we have even been granted a change of tune after v. 10. There are about fifteen others, but in them the change-over is not so noticeable as in those I have quoted.

There are also some psalms which, from the minister's point of view, have been rendered useless because of the inclusion of verses or even a verse which destroy their value as an act of Christian worship (*e.g.*, the passages in which the wicked are consigned to the wrath of God, of which *Psalm* cxlv, v. 20, is a startling example). I know that it is possible to announce their omission, but there are many churches where the omission of a verse is frowned upon; and in

any case why were they ever included in a Christian Hymn-book?

Conversely, it has always been a source of wonderment to me that the missing chorus of *Psalm* xlvi (after v. 3), which scholars agree (by the very lop-sidedness of an otherwise perfectly symmetrical poem) has dropped out by accident, has not been restored for singing purposes and so saved us from the artificiality of the absurd "half-chant" in v. 7.

The *Gloria* has a fairly long history. Originally it was intended to add a recognizable flavour of credal Christianity to the chanted version of the Hebrew Psalms. This scrupulosity is hardly consistent with the practice of omitting a Gloria or anything equivalent to the Gloria when the same Psalms are read in worship. The custom, however, is time-honoured and should not be allowed to lapse without a very good reason. To me, the *Gloria* is more than an ecclesiastical seal of correctness: it forms a tremendous climax to the thought of the Psalm and imparts a sense of the ineffable and the eternal to the prayer or praise that precedes it.

But there are certain Psalms or Scripture passages in which the *Gloria* seems to me to be superfluous. Where the chant is selected from the New Testament, the Gloria is logically out of place; and in a Psalm where the climax has already been reached in the last verse, it is distinctly inartistic and sometimes curiously inapposite. Examples of this are *Psalms* lxxii, ciii, civ, cxviii, cxxxvi, and cl. There is a noticeable omission of the *Gloria* after "The Song of the Three Children" (C.H. 781), which has nothing distinctively Christian about it.

I am a firm believer in the value of the custom of singing Chants in our worship, and am only concerned lest "one good custom should corrupt the world" by becoming settled in a pernicious rut. I go so far in my belief in the value of Chanting as to say that, in any new Hymnary—and I hope one will soon be promised us—I am decidedly of the opinion that the time has come when we might incorporate for chanting some of the lofty religious prose-poetry of, say, John Austin (from his "Devotions") or Francis Newman (from his "Theism"). I am certain that any anthology of religious songs would be the richer for such a catholic selection.

The most perfect edition of the Psalter for public worship that I know is a little volume entitled *The Psalter Shortened*, by A. G. Grenfell, of Mostyn House School, Parkgate (brother of the Grenfell of Labrador fame). In it there are 62 Psalms, none of which contains more than 12 verses and all compiled from the best verses of the 150 Psalms of Coverdale's Prayer-book Psalter. Many of the shorter and favourite Psalms have been left intact and the better-known longer ones either cut down or divided into two. I have wished many a time that we could have such a splendid version in general use in our churches. It would certainly lighten the burden of those

who bring a certain conscientiousness to the choosing of the Chant. Its preface sums up what I have already said:

> The secret of good chanting is smoothness: no hurry in the recitative bar: no jerks or bumps in the others: no hideous drawling of the monosyllabic bars . . . A thing worth doing is worth doing with pride and pleasure: and the two go hand-in-hand. Try the effect of saying, instead of singing, the National Anthem, or of muttering in a shy, subdued murmur such words as "Yea a joyful and a pleasant thing it is to be thankful". And then bring to your Psalm-singing all that you possess of mind and soul, and realize something of the imperishable thrill of the oldest hymn-book in the world, which has had a bigger share in shaping the world's history than anything else in literature outside the Gospels.

PROTESTANT CHURCH ARCHITECTURE.

By Eustace H. Button, A.R.W.A., A.R.I.B.A.

"A man's religion", wrote Carlyle, "is the chief fact with regard to him . . . if you tell me what that is, you tell me to a great extent what the man is." So also might the architect say, "Show me a church's architecture and you will tell me to a very great extent what is the nature of its beliefs". But architecture is not only the story of man in his constructive mood, it is the permanent background that colours very largely the quality of human life and experience.

We in the Protestant churches have a great tradition, which we have in no small measure failed to appreciate. Most of our mistakes in church architecture originate in a certain insincerity, which causes us to ape other styles and other communities whose requirements are quite opposed to our own. This sense of shame of our own denomination and our own generation is not peculiar to Congregational churches. It was the general failing of the latter part of the 19th century—a desire to use the material blessings of the time but to escape from them into a spurious world of sham romanticism and Gothic respectability.

One of the encouraging signs of our time has been the desire to return to honesty and the straightforward recognition of the age in which we live. Realism has its sordid side also, but where there is true sincerity there are the makings of both saint and artist.

What is our heritage in Protestantism? Mr. Hope Bagenal well expresses it thus:

> Protestantism has an aristocratic and a democratic side. It has hitherto tended always towards spiritual aristocracy. It is not for the ignorant, but for those whose thought and worship has led them always to refine upon the orthodoxy of their time and seek something better, but better for themselves alone. It began as the religion of men and women prepared to die for the

highest concept of the cosmic problem (which they called the Justice of God) known to them. They were after Truth in the sense that the wholeness, reality, integrity of existence, interested them first and the experiences of love and joy only second. This passion for a right concept of God and His Law we can feel in Scottish Post-Reformation churches like Ayr and Kirkintilloch, where the pulpit is dominant and within which some fine old Presbyterian divine seems from under his sounding-board to hold out his hour-glass to us, a weak generation, who have lost interest in the greatest of all interests—the dialectic of the knowledge of God. And we must not forget their achievement. That direction of effort led to an intensity of spiritual and intellectual life which it is difficult for us to realize. We are perhaps repelled by the sternness of those concepts—Original Sin, Predestination, Justification by Faith. We would prefer notions more merciful and humane, but it is impossible to deny that those Puritan generations who had been bred to recognize the sternness of Reality in their religion had a fine courage for the conduct of life, had a method of their own for re-modelling states, sweeping away injustices, shifting centres of gravity of thought, for doing in fact the kind of things that are waiting to be done in the world to-day. Also we cannot ignore the quality of their interior life—the interior life of Marvell, Bunyan, Fox, and especially Milton—because out of it there came the finest verse and prose in our language. Let us note only the words in *Paradise Lost* which sum up the aspect we are here considering: "Or man, Or justice, dies."

The problem therefore that we have to face is that of retaining both a Protestant democracy and a spiritual aristocracy. We have to steer a happy mean between the austerity of the meeting-house and the ornate sanctuary full of emotional appeal, be the emotion good or bad.

Our churches can never be objective in the Catholic sense, but if not consecrated buildings, they are dedicated to spiritual worship, and we must somehow infuse them with that nameless positive spiritual quality that promotes the conviction that something is going to happen.

But this must be achieved with grace; there must be no over-statement of a particular quality in the design: no attenuated proportions to heighten the religious atmosphere: no startling effects to distract attention: no overweening pride on the part of the designer, which impresses his individuality on the building. The great quality of the early Christian Church was the absence of self-consciousness—a corporate quality in design which merged individuality in an expression of the whole community. This quiet under-statement of design is the mark of all great architecture.

It is the quality which is predominant in the simple Georgian Chapels, which still exist to-day: buildings which echo an almost

domestic simplicity with their whitewashed walls, simple yet dignified classical brick exterior, semi-circular-headed windows with their discreet glazing bars, flat ceilings, and refined cornices; their high-piled rostrum, whose well-proportioned panelling gleams with white paint and old mahogany cappings, and crowned by the scolloped or pepper-pot sound board: the high panelled family pews even echo that domestic suggestion of a fold within a fold. Yet how rarely is the tradition appreciated: the windows are removed to make way for sham-gothic pointed lancets; the noble painted fielded panels of pews give place to varnished pitch pine: texts and hideous fauna are scrawled with stencils on the walls; and, if funds permit, encaustic tiles litter the floor and all the wall surfaces within reach.

Worse still, in the palmy days of Nonconformist prosperity our fathers deserted the Protestant tradition and built churches whose whole plan arrangements provided for a ritual entirely foreign to our own. We have high open timber roofs and deep transepts, which make for reverberation; chancels, which direct attention, only to disappoint it by the absence of a focal point, and which, by pushing the pulpit to a corner, rob the preacher of the reinforcement to his voice of a reflecting wall behind him.

Yet we have before us in history a clear example of the change of church planning which accompanied the Reformation in the Anglican church. After the fire of London, when Wren had the great opportunity of re-designing the London churches, he felt so strongly the change in Protestant worship and the necessity for designing a church as a perfect auditory, where all could both see and hear, that he entirely departed from the Gothic tradition of high pointed vault and the mystery of pillared aisles and long chancels. We should do well to study the Wren churches. They are models of good taste, simplicity, and dignified design.

It may be said that up to Wren's time the building had largely conditioned the type of service. From the time of the Catacombs, through the Early Christian Church, and the Byzantine Church, with their marble pavements and wall sheathings, through Romanesque and Gothic churches with their stone floors, stone walls, and stone vaults, Christian worship had to take place in highly reverberant buildings; buildings in which you not only wanted to sing, as you sing in your bathroom, but buildings in which you could only make yourself understood by chanting. A sermon was inaudible and on the rare occasions when public sermons were preached, they were preached from some more suitable place—the external pulpit or the preaching cross. Wren changed all that, and we are only committing the old mistake by copying Gothic mysticism.

The Christian Scientists are one of the few bodies which have set themselves to evolve a new type of building peculiarly suited to their worship. It is a simple hall with flat ceiling or slightly splayed in

the House of Commons manner, with a raised tribune, flanked by two reading desks and backed by the organ grille. When Mrs. Eddy is assessed at the same value as Holy Scripture, there is a clear case for the "Ambones" (reading desks). We, unfortunately in some ways, have no very clear form or ritual, so that our buildings tend to be formless.

We are beset at the outset by the difficulty of deciding the focal point of the building. The central *pulpit* or *rostrum* is likely to make for good acoustics and the higher it is the better.

We should also bear in mind the arrangement of the Early Christian Church in which not only are there two "Ambones", placed either side of the railed-off choir in the front portion of the nave, but the minister stood in the small apse behind the communion table facing the congregation. It provides much food for thought. *The Communion Table* will therefore be central, either in the apse or below a central pulpit.

As to the *building* as a whole: it should be remembered that certain shapes are inherently bad. Transepts and big curves either in plan or section can be very bad. The more nearly a church conforms to the four-square rectangle the better. Columns if used at all should screen aisles and not seats. For the same reason a deep chancel is bad. It also encourages the choir to be exhibited in all its Sunday finery. The choir is a problem since it is linked with the organ and the organist. We have mentioned the Early Christian practice of placing the choir in a railed-off portion of the nave. An arrangement that might be commended is to place both choir and organ in a back gallery. If there are to be shallow transepts, then choir and organ can well occupy that furthest from the pulpit. In any case it is an advantage to separate the organist from his instrument, so that he may hear the full musical effect.

Organs have been badly treated in the past. They are usually too powerful, but that is because the organ chamber is usually forgotten until the last moment. The organ chamber must be adequate in size and height to give space for pipes to speak. Back wall and ceiling of organ chamber can well be tilted and it is always better to have the organ speaking directly into the main volume of the church rather than through a restricted opening.

Ceilings are better left flat, perhaps slightly coffered or with marginal coves. Undue height, curves, and high pointed roofs are frequent sources of acoustic defects.

Windows should be so placed, where possible, that there is no risk of glare either to pulpit or congregation. Generally it will be unwise to have end windows, and a chancel should certainly have side lighting. In noisy town sites and on arterial roads it may be necessary to have double glazing to exclude external noise. This involves air conditioning system of ventilation and heating.

Artificial Lighting should be as unobtrusive as possible and under dimmer control. Indirect lighting will always give the best effect, but is naturally more expensive.

Internal Walls generally are better left perfectly plain: if they are finished in rough texture plaster they are better for acoustics: if they are left white or cream they are better for reflecting indirect lighting. It seems wise in planning a new building to make provision for wall tablets and memorials.

Seating can of course be by chairs or by pews. If chairs are used they should be fixed to prevent fidgeting and displacement during prayers. Pews give a steadier line. In any case ample spacing must be given. The cramped spacing of pew rent days has produced the "chapel crouch" during prayer.

In any modern church there is need for ample *car-parking* facilities, even if a complete garage is not formed as a crypt. The motor-car has produced so many evils that it were well to endow it with the virtue of bringing people to church.

The *Acoustics* of chapels is a very serious problem but capable of exact solution. The sermon demands good speaking conditions—short reverberation. The psalmody requires long reverberation for reinforcement. How many choir masters complain of the "deadness" of our churches! The solution seems to be only that of using large areas of resonant material, such as wood panelling, in close proximity to choir and congregation. Yet all the modern knowledge of the science of architectural acoustics is useless if the sermon is not clearly enunciated.

The whole building therefore should be simple and dignified, depending more upon the interest of the grouping of its parts and honest use of materials than to meretricious ornament: it should naturally require a minimum of upkeep. Materialism has eaten deep into our modern architecture, and in our desire for honest statement of reality we tend to worship the machines. This of course is an age of machinery and we must recognize the fact, but in our churches of all buildings we must humanize and intellectualize the products of machinery, so that by a right proportion and unity, discreet in its under-statement, we shall assist the ministry of beauty and evolve buildings which come gradually to impress themselves and steal upon the spirit.

THE CARE OF THE CHURCHES.

By the Rev. C. Morell Bainton, B.A., B.D.

Many lovers of religion, sustained alone by the knowledge that if the tide goes out it will surely come back, have for long watched the ebb of the spirit life as observed through the churches. No consolation is found in the word of those who, taking London churches as

evidence, and one or two special cases in the provinces, tell us that all is still well. It is rather feared lest there is an "official view", facts are sometimes unpleasant; but the rank and file who work "where every prospect pleases" as far as houses are counted, and have to face declining congregations and bank balances, are not comforted. There remains an ever present "care of all the churches" and no one can tell us exactly why such a thing has come to pass after the plentiful times of the Victorian Age, when everyone seemed satisfied, and no one doubted, except to say "the Spirit bloweth where it listeth", and sometimes there is a great calm.

But the weight of the care of the churches with that of the uncertain future, increases. The Apostle Paul almost alone had to bear this burden. The Church at Corinth almost broke his heart. Now, "the care" is more widely distributed, and its burden shared by more than one. Its presence is felt in many a parsonage, and in the humbler fields of service and by District Committees. One thing we know, the past can never be brought back; to bring back the King after Absalom's rebellion was no easy matter; we may rebuild the walls, but they will encircle a new city. So it is of little help to speak of past glories, or to exercise the hope that "the city that sits solitary" will again be full of people like those of old. One thing alone can truly inspire us—that the future rests, as it has always done, with religion.

But if we use the present as it can be used, is there any need for painful reflections? If the tide goes out it leaves fine stretches of sand, and what a wonderful playground they provide, perfectly safe for the youngest and a place of rest for the oldest! Many who love their fellowmen find an infinite delight in mingling with the crowd on Blackpool sands. The past and the future are there to be seen. The small child with his spade and bucket, the youth and maiden with a bundle of towels under their arms, the weary and tired basking in deck chairs. All are on the sands. The gipsy who told a fortune may have gone, together with the phrenologist, but "the professor" of palmistry has come. Last of all Punch and Judy, who are remnants of a vanished past, remain; like "Naddo" they never go. In due time the tide comes in, and there must be a retreat; and so it comes "till it could come no more", as Robert Louis Stevenson quaintly tells us, for on the sands the child spirit holds sway, and its language is spoken.

So in this matter of "the care of the churches", why should we be unduly cast down? Rather let us make the best of the time, for the tide will come rolling in, and that is always a wonderful, and sometimes a terrible, sight. The prophet at such a prospect wondered as to "who may abide the day of his coming, and who shall stand when he appeareth?" The Lord was to come again to His temple; so the Spirit will some day return to its work of purifying the

churches. It can be regarded either as a pleasant or a terrifying thought. The tide also sweeps the sands clean, and leaves them smooth. Why then should we mourn if there is a billiard table in the room where the prayer meeting was once held, or a discussion on any subject under the sun where the week-night service or Church Meeting assembled, or instead of "the entertainment" an opera is given in the schoolroom? For there are times when "the people will rise up to play". The sands are for many reasons a wonderful study, and they reproduce themselves in other spheres. So since youth is now at the helm the churches are looking for leaders who themselves have not lost their youth, who are at home "on the sands". Mr. Masefield tells us how Rosas was "the Gaucho's darling captain", because "none ever rode like Rosas, none but he could speak their slang or knew their mystery". Many consider our age as anything but heroic, but is this the paradox, that no other age has looked for a hero so keenly as this age, for one who speaks its tongue or knows its secret desire?

Yet it remains necessary that we remember a more serious question, for we might ask whether religion herself has not grounds to-day for feeling the weight of "the care of all the churches", for religion is one, the churches are many, so many that no one exactly knows the number. The home of many new experiments, as it is of so many inventions, is the United States. The descendants of the Pilgrim Fathers have had no small influence over the churches of the land which drove them out to find pastures new. Finney was the first to introduce the "Revival" which taught its doctrine of Hell, and he was followed by many imitators. The Graded Sunday School, the Christian Endeavour movement, and lately the Group Movement have in turn been adopted by the churches, or have received a welcome by the Motherland. It remains a question how far they have in turn been successfully grafted into our native practices. They have certainly brought a new element, and so have helped to make a new start, and thus have restored activity, but have they lessened the strain of "the care of all the churches"? It might be that these importations have left instead a false impression of security. The spirit of religion would still affirm, not by might, not by power, not by organizing, but by the power of God.

But let it not be thought that there is nothing else we can do; there is always the task before us, and we must escape at all costs the charge of being classed amongst the "unprofitable servants". The sands must be used; they must not tempt us to leave any duty undone; we must not sleep and so be in danger of being surrounded by the tide. Nature seems to leave us alone during times when only a little seems possible, but wise men are not caught. Some one has said that it is possible that we owe *Hamlet* to the fact that the Globe

was closed during eleven months of the plague. The hope has been expressed that some American psychologist might tell us what turned the Walt Whitman of 1846 into the Walt Whitman who wrote "When lilacs last on the door yard bloomed". No one has as yet told us what actually happened during those days that Jesus spent in the wilderness, or what the Apostle Paul did during three years in Arabia. In later times, Tauler disappears for two years, Daudet seeks a lighthouse, the saintly American farmer the barn at dusk. The plague gave Shakespeare a time of resting. So after the sands the city man returns to the office with a new incentive for a fresh start. As to explaining what happens in such cases, no one can tell. It is like a man who retires to his room and shuts the door —advice that Jesus gave; it is wrong to try to know, it is "the time after" when the Father gives the open reward.

Lovers of religion know that we must not ask questions where the times and seasons belong unto God. All they know is that all things work together for good and that religion will have the last word. Many ways are tried, for men become over-anxious, and naturally they like to feel that they are doing something to help in this work of the Spirit. The one thing needful is a wisdom like that of the serpent. The imminent danger is to compromise with the world spirit. Just now people ask to be entertained, to be amused, to be provided with the means to play; they pass the doors of the churches on Sunday evening, and like Montaigne "know everything about Monday, and nothing at all about Sunday".

Whatever during these days be "the care of the churches", there is for those who believe in God a great time coming; waiting is never easy in its accomplishment; Israel waited forty years in the desert; the disciples forty days for Pentecost. History has recorded only one who could say "Now lettest Thou thy servant depart in peace". The tide comes rolling in, and the scene quickly changes, but let us hope when it comes that our fate will not be that of Mary who went "to call the cattle home across the sands of Dee". There is nothing worse than fog, nothing worse to us than when our spiritual visibility becomes bad, or when we "see men as trees walking". They were Greeks, not the chosen people, who asked to see Jesus.

But we may never be able altogether to escape "the care of the churches", which to-day is so much an affair of Treasury notes and numbers; the "care of souls" must always mean a sense of responsibility to the honest physician, and "no man is good save one". The Grace of God will always remain necessary to our salvation, and to our hope of immortality. But what we may hope to see is a return of the tide, a sweeping of the Spirit over life as a whole. The dry bones will live, the desolate valley will become filled with armed men, the arms may be ancient but the life will be new.

If the New Testament is a study of prepositions, the Old is a study

of adverbs. In the Old Testament "change" is to come suddenly, judgment is to come suddenly, "the Lord shall suddenly come to his temple"; but Jesus taught differently; the power to salvation of which He spoke works quietly, slowly, gradually; we are to watch the growth of the lily of the field, observe the slow working of the leaven, or the growth of the corn; nothing suddenly happens. The life of which He spoke was eternal life, when in due course evil becomes dangerous, when "the abomination of desolation" reaches the Holy Place, then is the time to flee to the mountains. Nothing, however, is totally lost; there is always "one left". It is the problem again of "the day in between".

So with the coming ages; they will come but not suddenly; "the care of the churches" might never entirely disappear, but the disciples of Jesus will have more power to bear the strain, and individually know more of the ways of the Spirit. That which men have for so long sought will be found within, and at last they will realize that "we are all kings and priests" where the Spirit reigns, and they will clearly understand that Christ is not in this or that prison for He cannot be imprisoned. Since the world is fashioned as it is we may never hope fully to escape the dark enemy that rides behind the horseman, but we can be sure that it is the Father's good pleasure to give us the kingdom. Only one thing appears necessary, patiently to wait for the return of the tide.

LONELY YOUTH OUTSIDE THE CHURCH.

ITS WASTAGE—A NEW APPROACH.

By Miss B. M. Moore.

Multitudes of our young people will continue to remain outside the Church until and unless we find a new way for them to come in. It has been recently said that our post-war problems are still being attacked with pre-war mentality. If this is true of our social questions, it is equally true in the religious world. Although post-war Youth has presented us to-day with more complexities, owing to its abnormal background, than for many generations past, yet Youth in itself does not greatly differ in general characteristics. It is no more impatient of age than its predecessors and has the same natural reaction to recreation and enjoyment. But the wider opportunities of their time have given young people more knowledge, and the conditions underlying their birth have given them that extra seriousness now becoming apparent.

Of the Church and religion many of them are silently impatient. Where do they spend their Sundays? Not in "places of worship"! Why? Because they are something outside their comprehension and unrelated to their daily lives. This particularly applies to those

employed in domestic work and other forms of labour where free time is limited to every other Sunday and one or possibly two evenings. They have no one to help them in recreation and outside interests, and their friends are few. Church Clubs and organizations fail to reach or influence them, as many of them have no background and are colossally ignorant of what religion really is. That it could possibly affect their work and be a living factor in their daily living, their recreation, and their dance halls, would astonish them greatly. To attend such a class or club would mean an upheaval involving a profession of faith or belief, and church-going; and herein lies the crux of the matter. Religion to the untutored mind without influences, is often just "attending services" and becoming something dull and heavy.

Their lives are already dull and uninteresting enough, and they pine for enjoyment like other people. What is more natural than that they should enjoy the same privileges as their employers? Why shouldn't they dance, *etc.*? So they go to dance halls and dance, and try to forget their loneliness in cheap jazz and false glitter.

Everywhere in religious circles the decline in Sunday classes for adolescent Youth is being deplored, and we watch the ever-growing queues in our streets with increased misgivings. Where is it leading to? What can we do? Is there any remedy in the Church at all? Have we reached the stage where it is wiser to face and admit the utter ineffectiveness of our methods and seek some untried path?

Last year a paragraph in the *Christian World* about Christmas Parties for lonely girls in London attracted my attention, and my inquiries resulted in a cordial invitation from the President of the Sunday Wayfarers' Association to visit one being held near Victoria Station. So Christmas afternoon was spent among the lonely Youth of London, and the wonderful work being done there interested me sufficiently to visit another centre the following Sunday. The question left upon my mind after that visit was this—Has the Sunday Wayfarers' Association found a better way of approach to the Youth outside the Church?

This movement was started nine years ago because a few people realized very keenly the terrible wastage of Youth in London. The way of recreation and companionship they felt was the only possible one, and it was *Sunday* for which they must cater, a thorny question: so many Church people decided what Young People ought to like and not what they obviously do like—dancing, for example. Disapproval stalks the air; it is resented, and dancing is indulged in under undesirable conditions which often lead to disastrous results.

Bearing this in mind the Association opened up centres specially for lonely girls from the North, Wales, and Midlands. They were allowed to bring a boy friend as a visitor every Sunday from 3.30—9.30. The winter programme runs something like this:

3.30—5.0	Dancing. Good music is provided.
5.0	Tea—good refreshments cheaply.
6.0—7.15	Games, *etc.*
7.15—8.15	Community Singing, a Talk and Hymn.
8.15	Supper.
8.30—9.30	Dancing.

It is important to note that from six to eight no dancing takes place; this is strictly adhered to. The less popular items are taken during this period as this is the opportunity for those who have made some start in Christianity to go to Church, and for those who don't to realize something of the real ideals behind the promoters. The real meaning of fellowship is demonstrated in the difference shown between Christian kindness and unkindness, the practical application of the Wayfarers' Rule—"Be Kind to the Lonely", and help those who are "down".

During the summer months from June till September the branches at present operating are closed *as Centres* but remain open to Wayfarers as long as possible and follow no special programme. At Headquarters, however, the rooms are open all the year round. Wayfarer members and their friends can meet and have tea or supper and arrange for rambles, *etc.* Generally there are a good number of young people in and out all day.

How is the experiment working? Some members have asked to be Wayfarers, and that is a big step upwards. *1 Cor.* 13 is the ideal put before them; Dr. Moffatt's translation is used because the language is more normal and more easily understood by those ignorant of or unaccustomed to Bible phraseology. The boys, too, have caught something of the spirit and have joined. They are included as visitors only, the keen ones forming a Service Corps to help the girls. The fact that the girls can bring a boy friend and meet under conditions of happy friendship, sociability, and recreation is most thoroughly appreciated, and all those with whom I came into personal touch left me in no doubt about the value of that privilege.

This work in seven centres in London has not been established without criticism and opposition in religious circles. But if it needs any justification, then the alternative, as presented by dingy lodgings, solitary bedrooms, bad dancing halls, and aimless parading of the streets for our lonely boys and girls, supplies it.

Somehow the impression left upon me is that in meeting Youth outside, on its own ground, in some such fashion as this, unconventional and unorthodox as it may appear, particularly to Nonconformists, we are stretching out a hand to them, instead of dragging them into us. Will not the "few" who come in as a result of the Christian ideal demonstrated practically be of far greater value than those who come to churches which seek in their despair merely to "attract"?

ON LIFE AND BOOKS.

THE DICTIONARY OF NATIONAL BIOGRAPHY.

It is not yet 24 hours since I received the new volume of the *Dictionary of National Biography* (Oxford Press, 28s.), but I have already gone through it and read most of it. That will serve to indicate the avidity with which I pounced on it: when one is using the *D.N.B.* day by day, and has in addition a passion for biography, it will be appreciated that once a new volume appears on the table delay is out of the question.

The volume covers the years 1922 to 1930, and with it Mr. J. R. H. Weaver ceases his work as editor. It is, I am inclined to think, better than its immediate predecessor; the length of the articles is more controlled and better proportion preserved. In the last volume it will be remembered that no place was found for P. T. Forsyth, Silvester Horne, "J. B.", Griffith-John, and Wardlaw Thompson, and the impression left on my mind I thus expressed:

> Religion has been treated very scurvily and politics and war have received generous handling, some of the omissions are really serious, and the sense of perspective far from accurate. I venture to hope that in the future the Oxford Press and its Editors will welcome the widest possible co-operation in the selection of names, as did their predecessors.

There are no very glaring omissions from the present volume, though J. H. Jowett, T. H. Darlow, and Arnold Thomas (some would say H. T. Andrews, John Brown, and T. G. Crippen also) have certainly as much right to be there as Bernard Vaughan and half-a-dozen generals who could be named if their names would signify anything to readers of this journal. Congregationalists will be glad to see Mr. G. R. Driver on Buchanan Gray, Mr. M. L. Jacks on his predecessor at Mill Hill, Sir John McClure, and to read about Courtney Kenny and Charles W. Macara. Dr. J. H. Rushbrooke deals with John Clifford and F. B. Meyer, Prof. Dodd with A. S. Peake, Miss Jane Stoddart with Robertson Nicoll, and the Rev. J. H. Weatherall with Estlin Carpenter. Then we have George Cadbury (Mr. I. A. Williams), Joseph Rowntree (Mr. A. E. Watkin), James Hastings (the Rev. E. R. Micklem), and J. N. Farquhar (Dr. N. Macnicol).

Philosophers will find some competent short biographies to give them pleasure—W. R. Sorley on James Ward (though we do not think they said at Emmanuel Church, Cambridge, that he "demitted his office"), Prof. A. E. Taylor on F. H. Bradley, and the Master of Balliol on Bernard Bosanquet.

Good work is done on the politicians, though again they get an undue share. Complaints used to be made that in the main *D.N.B.* churchmen appeared both too often and too prominently. In the volumes dealing with contemporaries this certainly is not the case: it would be interesting to discover whether this is because of the diminishing place of religion in national life, or the greater permanence of spiritual influence as contrasted with the present importance of politicians: the Cabinet Minister gets a much fuller newspaper report of a speech than the divine, but in a generation whose work is most likely to remain? Perhaps the Junior Common Rooms will tell us. True, Randall Davidson gets 8 pages in this volume, but he was as much politician as ecclesiastic! No other Bishop gets any-

thing like the same space: A. S. Peake gets a page only, James Hastings a column.

Balfour's biography is the longest in the volume: it is a bit too long. Mr. Algernon Cecil, who writes it, achieves a good phrase in saying that the Education Act of 1902 "required the undenominational criticism of time to establish its merits". Mr. J. A. Spender does Asquith satisfactorily, though—as in his *Life*—he does not adequately recognize the part Asquith's Nonconformist background played in his make-up, and, *horresco referens*, he says he was born in Lancashire instead of Yorkshire. Mr. F. W. Hirst does John Morley, and Mr. Harold Nicolson also has a subject on whom he has written at length—Curzon: after a biography, again unduly stretched out, he sums up well in the phrase: "he achieved successes rather than success".

Mr. E. I. Carlyle's James Bryce is good, and his Henry Chaplin better; some of his shorter contributions seem rather pedestrian, though I admit it is difficult either to fly or run in so short a length: there is no room for a take-off. Ex-President Cosgrave's Michael Collins and Arthur Griffith are well done.

Of the literary figures I much enjoyed Prof. Abercrombie's Thomas Hardy, and a lively article on Marie Corelli, who it appears was called Mary MacKay: she gets two pages, by the way, and Mary Webb (by Lady Tweedsmuir) barely one—about the same space as is given to Matilda Alice Victoria Wood (that will catch out the Senior Common Rooms, for they only know her as Marie Lloyd).

There are a good many representatives of the drama, and most readers will turn first, I imagine, to Mr. H. H. Child's Ellen Terry. Among many legal luminaries Lord Macmillan does an admirable George Cave, and there is quite a frisky sketch of Marshall Hall.

The artists I have left for the present—and the doctors, who perhaps will explain how a man becomes "to a large extent (though never completely) a vegetarian and teetotaller", as we learn Edward Carpenter did. Among the best of the articles so far met are Lowes Dickinson on "O.B.", Prof. C. C. J. Webb on Baron von Hügel, Prof. N. H. Baynes and Mr. H. W. Last on J. B. Bury, and Sir George Arthur's very skilful Queen Alexandra.

Nobody seems to have played the same part in this volume as did Alexander Gordon in the main *D.N.B.*: "A.G." were very familiar initials, and his contributions were always to be trusted. Mr. Tancred Borenius does many of the artists, Mr. Alfred Cochrane and Mr. E. I. Carlyle are responsible for numerous short biographies.

A Free Churchman cannot help but note that the great figures of nineteenth century Dissent have now passed from the stage, and the *D.N.B.*'s volumes in the immediate future will contain few Nonconformist names; even denominational heroes are not now big enough to rank in the "Worthies of England", as old Thomas Fuller used to call them. How many Free Churchmen above middle life to-day are likely to make such a contribution to the national life—in Church or State, scholarship or business—as will win them a place in future volumes? We must take encouragement from the fact that "the healing of the world is in its nameless saints". More than once I have noted "son of an Independent minister at . . . . ". Perhaps our children will see again an era of great men and great Free Churchmen.

It is unnecessary to say that the production of the volume is all that is to be desired. The Oxford Press is doing its proper work in continuing the *D.N.B.*, and doing it well.

ALBERT PEEL.

"IF WE WALK IN THE LIGHT—WE HAVE FELLOWSHIP."

[*"The Congregational Quarterly" does not usually print sermons, but this one, preached by Dr. A. Herbert Gray at Carrs Lane, Birmingham, on Sunday morning, 11th July, 1937, is so timely that we felt it well to give it the hospitality of our pages.*]

I was lately asked to speak to a company of divinity students and others, and I chose as my subject, "What is wrong with the Church?". I was afterwards asked to share my thoughts with you. In what I have to say I am not thinking primarily of Carrs Lane. My own work brings me into contact with a great many congregations up and down England, of very nearly all denominations, including the Church of England. I find the experience on the whole very depressing, and I am very sad about the Church of Christ in our country as a whole.

I believe in the Christian Church. I am sure there must be a Christian Church. I realize that many of the best things in life have been conserved for me and mine by the Church. I have known a number of real saints in the Church. I have tasted from time to time and in different places those experiences of communion with my fellow men and with God which are among the greatest experiences which life can hold. My association with some churches has been very happy, and that is especially true in connexion with Carrs Lane.

None the less I find the facts about the Church as a whole very depressing. A great many congregations are so concerned all through the year with a struggle to make ends meet that the whole attention of the officials is on money, and religion seems almost forgotten, whilst those services to the community which are our real business get left out. In a report which reached me about work in the depressed areas there occurred the ominous sentence, "We get almost no help from the churches".

A great many ministers are terribly depressed by these facts, and what sort of an impression of religion is the world outside going to get from depressed ministers? They are depressed because they find that the tide is against them. They are also overworked in carrying on the machinery of the church, and yet feel that it all accomplishes very little. Many congregations seemed to be more interested in their own pasts, when great things are said to have happened, than in the actual problems of to-day.

More serious than all this, the Church as a whole is not maintaining a truly Christian witness about Peace, or about Social Reconstruction, or about International Friendship, or about the subjection of the modern world to money. It often seems to me that the people in the churches are afraid of offending the world, and that the ministers are afraid of offending the people.

I see these things partly from the point of view of a number of young people whom I know. I am not surprised that so many of them see nothing in the Church to draw out their respect or their interest. They are looking elsewhere for some power to save the world. If they felt that the way of the Church was something high and heroic, and therefore declined, the situation would be more hopeful, for they might come in time to be ashamed of their refusal. But they actually feel the Church to be inefficient, dull, and even sometimes actually unchristian.

I am among the guilty ones. I cannot claim that the churches of which

I have been minister have escaped. But men may learn through failure as well as through success, and I do claim to know what is fundamentally wrong with the churches. In a sentence, it is that they are not fellowships. "If we walk in the light . . . we have fellowship." But very few congregations are fellowships. Where there is no fellowship there is no Christian Church. An ordained ministry, and the due administration of the sacraments, and the preaching of the word, do not in themselves and of necessity create the Christian Church. It comes into being only when fellowship appears.

At one period in my life I had the privilege of experiencing what fellowship really is. I had been in the ministry for 20 years before that, but it was a new and wonderful experience. I found myself in a company of between twenty and thirty people. We gave three days to trying to clear up the question of what we really believed, and what were the practical implications of our beliefs; and in the process we found one another. We were a very mixed lot—men and women, young, middle-aged and elderly, rich and poor, teachers, doctors, missionaries, shop hands, mothers of families, a railway porter, social workers, and ministers. Some were Church of England people, some Free Church people. We were English, Scotch, and Irish. Some were highly educated in the academic sense. Some were educated only by life. But we found one another. By some common impulse we were led to be completely frank with each other, hiding nothing. We did not argue, we each contributed what we knew—what life had taught us. We pursued our quest together, determined to get at the truth, and at the way of life which corresponds to the truth. And when we disagreed we still held together.

Certain very interesting things began to happen forthwith.

1. Some of that company were charming people with naturally free manners. Others were shy, repressed, and socially awkward. But we *all* began to feel free and natural. We all became both nicer and happier in a short time, and it dawned upon us, "This is how we are meant to live—this is true life". I heard lately and with very great interest of a Birmingham doctor who said about many people who have psychological or emotional difficulties, "They cannot be healed because they have no chance to live in community, and life in community is our true life". A really Christian Church would be able to offer life in community to all who sought it.

2. We ceased to feel lonely. We found that we were all committed to help each individual member in whatever need might arise—be it the need of advice, or money, or encouragement, or rebuke. I remember very vividly how one of our number said to me after we had made this discovery, "The whole world feels changed to me. I shall probably never come on you men for a penny (he never has), but I feel that I have got you behind me, and my old fears are gone".

3. The sense of class distinctions dropped away. We were of all classes. But not only did that not matter, it enriched our common life. We saw life from many angles, not only from the angle of one class, and we saw it much more truly. I do not say that we came to understand the English nation, because only God does that, but at least we came much nearer to it, and in the process became bigger people.

4. The sense of denominational distinctions dropped away. They simply did not matter. It was then that I finally ceased to be a Presbyterian in any exclusive sense, and began to aspire to being simply a member of Christ's Church militant here on earth.

5. We found in the fellowship as a whole something much wiser and kinder than any individual member, and so one by one we felt it was worth while to consult the fellowship about our problems. We even felt that if need arose we could confess to the fellowship, and stand rebuke from the fellowship, for the whole atmosphere of the fellowship was one of honest love.

6. As a result of all this we became better people. In that atmosphere we blossomed out. It was warm and kindly and our cramped, half-starved natures found release. That is exactly what millions need to-day. In this hard competitive money-ridden world they are repressed and tied up and undeveloped. But if they could find real fellowship they would blossom out. I remember one of our number whose work was in the realm of higher mathematics—not a terribly sociable occupation—and she said to me some time later, "I am certain that fellowship saved me from becoming a hopeless crank". She certainly *has* been saved.

7. But the most important thing remains to be said. In all these ways we became more aware of God than we had ever been before. We were quite sure that the impulse which had united us came from God. We were quite sure that He was present with us, and that He used our fellowship as a way in which to reach us one by one.

And so suddenly the realization came to us, "This is the Church. This is the authentic thing that Jesus lived and died to create".

I therefore believe that the only way in which to bring into being a really Christian Church is to build it again from within, beginning with cells of fellowship. I do not know how large a cell of fellowship can be. I think the limit will be found to be nearer fifty than a hundred, and that when a cell grows larger than that it will have to subdivide. Obviously a congregation of several hundreds cannot be one fellowship of the real and intimate kind. The unit of the Christian Church will have to be something quite small.

I have found your wonderful "Seventy Club" to be a cell of fellowship. I know its members have discovered many of the things of which I have spoken, and probably a number of others. I think it is infinitely hopeful for the future of Carrs Lane. But its weakness is that it is a fellowship of one age group, and I cannot believe that fellowships should be formed according to age. For I look to Christian fellowship to bridge the gulf—now often both deep and wide—between youth and middle age, just as I also look to it to bridge the gulf between rich and poor, between men and women, and between married and unmarried.

This I do know—it must become possible to say to any lonely man or woman, "Go and join one of the fellowship groups that constitute the Christian Church, and you will cease to feel lonely. You will no longer have to struggle alone. And you will find the opportunity to give what you have it in you to give, and so you will escape from yourself". When that can be said the Church will really be a saving institution. But it cannot be said to-day in a great many places.

There is danger in every human situation. The great danger that threatens fellowship groups is that they may come to live for themselves—simply enjoying life together. Then they go bad—infallibly, for they cease to be Christian. A Christian group must be a group that lives to serve. The members will draw their strength from God through the fellowship, but they must use that strength in service. I have known small congregations that were very snug and smug among themselves. But they cared almost nothing for the world around them, had almost no vision beyond

their chapel walls, and so became unhealthy and unwholesome. Nothing but unceasing vigilance can avert that danger.

A hundred questions spring to one's mind as soon as one begins to envisage the Church as consisting of a great number of fellowship groups meeting in all sorts of places from private houses to club rooms, *etc.* Among them this question is sure to present itself, "Where will the minister come in?". But that is not a fundamental question. The Church does not exist to support ministers in the sense of whole time paid religious workers, though it sometimes almost seems to do so. One truly great religious Society in our country has no ministers. In general we leave too much to ministers, and because they cannot possibly overtake all the work of the Church much of it remains undone—especially the helping of individuals one by one. And, on the other hand, many of the powers and graces of lay men and women remain undeveloped for want of exercise. Yet I cannot imagine a situation in which the need for real teachers will not be acutely felt. And such teachers will always need to be specially trained, and having been trained would do well to make a life-work of teaching. Possibly some day they may be the only whole time specialists in the Church.

But I do not know about that, nor about a score of other questions which will arise. Yet I am sure that they will find solutions as they arise, for God lives, and lives to guide His Church. Only about the fundamental need for fellowship am I certain, for I know it to be the essential and peculiar product of the Christian spirit.

May I say one special word in closing—I who am of you and yet not of you, and because I have come to love Carrs Lane very much? I have wondered whether this great church may not yet be called to achieve the greatest effort of its life, in spite of its great past, and to do pioneer work along this line, helping to remake the Church of the Lord Jesus until it becomes a home of joy and strength, and so regains its divine attraction for men and women of all ages.

WORTH NOTING FROM RECENT BOOKS.

Such is the effect of the abolition of the apostolic succession in Protestantism. It has deprived the Protestant world of the gifts of Pentecost, transmitted in the Sacraments and the cult of the Church by the hierarchy, which received its power from the Apostles and their successors. The Protestant world thus became like Christians who, although baptized "in the name of the Lord Jesus", have not received the Holy Spirit transmitted by the hands of the Apostles (Acts xix. 5-6). Certainly God "giveth not the spirit by measure", and those who are baptized with the baptism of Christ in the name of the Holy Trinity already have the assurance of the Holy Spirit, which "bloweth where it listeth". The possibility of immediate and direct action of the Holy Spirit on man by the power of a new Pentecost, or even of a prolonged Pentecost, cannot be completely excluded. But it can be stated that "no one knows whence the Spirit comes and whither it goes", whilst Christ, by His will, has established in His Church definite and recognized modes for the reception of the Holy Spirit—as in the case cited above, when the Apostles, by the imposition of hands, transmitted it. These modes are the sacraments of the Church administered by a priest of the apostolic succession.

Sergius Bulgakov, *The Orthodox Church.*

When the setting-up of a Socialist State begins in Britain, it is pretty certain that the bulk of the Church of England, which Dean Inge describes as "the English gentleman's Church", will be on the side of Dives. It is probable that the bulk of Nonconformity will be there too. The resentful, recalcitrant pose of Free Church ministers towards the Establishment and the ruling class generally has long been exchanged for a genial air of satisfaction and a solid backing-up of that class. This is the result of efforts made to appease the heads of the Free Churches, to relieve them of the feeling that they were outsiders, to associate them in some degree with the rulers of the State.

Hamilton Fyfe, *What Communism Means To-day.*

America is not nearly lost to the Catholic Church, and it is safe to say that in fifty years' time the American democratic world will lead the Catholic Church in numbers by a large majority. Will the Americans be content to take their orders and pay their money always to an Italian, when there is no reason whatever, in the laws of the Church, why an Italian must be Pope? Nor for that matter has the Pope always been in Rome. The more the Catholic Church becomes identified with the Fascist and totalitarian ideas of Italy, of Austria, and now of Franco's Spain, the more will the New World become restless. The hegemony of the Church is fast slipping away from Europe, and it is no fantastic idea to imagine an American Pope spending half the year at the Vatican, and the other half in the New World.

William Teeling, *The Pope in Politics.*

In the past those who left the Church of England founded other Christian Churches. To-day the drift is to no Church at all. But the lives of those who have no contacts with any Christian Church are definitely the poorer, and their ability to pass Christianity on to the next generation seems very doubtful. A Roman Catholic friend once said to me, when deploring the "drift from religion", that this generation is living on its religious capital.

That is true. But if the capital dries up, a pagan community will have little staying power. In England religious capital will dry up unless the Church of England can secure ever-increasing strength from those who are eager to accept Christ, but cannot accept the Holy Tradition.

CLAUD MULLINS *in The Modern Churchman.*

In a particularly interesting chapter Dr. Streeter propounds Seven Reasons for being a Christian (they should be read with Gibbon's Five Causes): and first among them he places, as Harnack did, the sense of power and security against the forces of darkness, which the new faith gave its adherents. But, as history has shown again and again, the sense of spiritual power can be most dangerously misdirected; early in the second century a pamphlet, known to us as Second Peter, was in circulation, warning the faithful not to take St. Paul's doctrine of faith too literally. But what was the defence against the antinomianism which inevitably sprang up in a society charged with the conviction that it could do all things, through Christ the Strengthener? One feels at times, in turning over, for example, the wearying extravagances of Gnosticism, that it is touch and go; and that the chances are that Christ will fade into a cult-god, the Church be lost in some syncretistic mummery round the Holy Cake. What saved it from dissolution was the conception of Church organization, of which Ignatius of Antioch was the great assertor; the *ecclesiae* kept their shape and vitality, while the *civitates* were sinking into apathy. But of even greater consequence was the fact that the Sacred Book, which the Church, being of Jewish origin, could not be without, contained a biography of the Founder. To the question, which all the world was asking: what shall we do to be saved? sects, philosophies, mysteries, might give their different answers. But to the further question: 'and being saved, how are we to behave?'—the Church alone could reply: 'behave like your Saviour'. When all is considered, the reception of the Four Gospels into the canon of Scripture must be regarded, for its historical consequences, as the great and memorable event of the Imperial Peace.

G. M. YOUNG, *Daylight and Champaign.*

Psychologists say that one of the characteristics of the child mind is the capacity for holding contradictory ideas simultaneously. Another, I think, and one that lasts longer, is the craving for certainty. The child loves speculation, but when his meditations have issues in a question he wants a definite answer. We do not often think of the early Victorian age as primitive. But in many ways it was. It could hold with undisturbed conviction a religious and an economic faith which were incompatible, and it wanted to be sure. Certitude came naturally to an age which still had a Sacred Book. But a Sacred Book is a precarious basis of assurance: it may always turn out to be wrong.

G. M. YOUNG, *Daylight and Champaign.*

One can wear Anglicanism in comfort, because it fits loose and easy. It needn't touch. It needn't constrict and hamper. It leaves your soul alone.

H. G. WELLS, *Brynhild.*

FOREIGN IMPRESSIONS AND REVIEWS.

A VISIT TO GENEVA.

By Dr. Irene Marinoff.

[*The Jessie Stewart Spicer Fellowship was founded recently by the family of Lady (Albert) Spicer in order to assist women students to make contacts on the Continent with a view to the increase of international understanding. The first holder of this Fellowship was Dr. Irene Marinoff. Miss Marinoff is a doctor of Philosophy of Marburg and formerly was a teacher in Germany. She is a graduate of London University and the author of many works in German and English. Dr. Marinoff is writing several pamphlets and articles as a result of her visit to the Continent as Jessie Stewart Spicer Fellow. One of these,* Peace and the Churches (*Independent Press,* 1s.) *will be published very shortly. Meanwhile we print below an account of her visit to Geneva.*—Ed.]

On September 3 I arrived at Geneva to study some aspects of the peace problem during the eighteenth Assembly of the League of Nations.

The first ten days, till the opening of the Assembly on September 13, were devoted to the twofold purpose of making as many contacts as possible with various international organizations, and of choosing a subject for more specialized research. The welcome I received was very warm; though it was the busiest time of the year, everyone put their time and the necessary documentation most generously at my disposal. I got into touch with nearly twenty of the more than sixty organizations having their headquarters, or at least their representatives, at Geneva, and was thus enabled to discuss the problems of peace and international co-operation with distinguished men and women working in the most varied fields.

As I wished to obtain as comprehensive a view of the problem as possible, I approached the organizations directly connected with peace work as well as those indirectly contributing to it. Among others, Miss Mary Dingman, secretary of the Peace and Disarmament Committee of the Women's International Organizations, representing 45,000,000 women, belonging to 17 different organizations in 56 countries, Mlle. Nobs, secretary of the World Union of Women for International Concord, and Mrs. Beresford Fox of the World's Y.W.C.A., gave me most interesting details about the peace work carried on within their respective societies, which made me realize two things. First, that though the end may be one, the means must vary according to circumstances. Secondly, that the need for fundamental peace work is urgent, because it is, in the long run, far more effective than any more spectacular forms of work such as protests, demonstrations, and peace rallies.

The steady and devoted work carried on in the various departments of the League Secretariat, the International Labour Office, the International Bureau of Education and similar institutions, constitutes a far greater contribution towards the ultimate pacification of the world than is generally realized. The mere fact that the experience of each State-member of the League is put at the disposal of all cannot easily be overrated. Numerous reports such as the Nutrition Report of September, 1937, containing material collected from all over the world, show how much constructive work for the world organization which is bound to come eventually has already been accomplished.

For a novice the opening of the Eighteenth Assembly and its subsequent

meetings, as well as the meetings of the different commissions, were impressive as well as instructive. However critical one might have been, and however precarious the position of the League was at the time, one could not fail to be impressed by this assembly of delegates from more than fifty countries. It was a great experience to see statesmen of world reputation at work, and to hear speeches delivered by Mr. Eden or M. Litvinov. The public meetings of the various commissions, however, were even more interesting, because they showed the steady work going on, as it were, behind the scenes, and testified to the almost insurmountable obstacles lying in the way of constructive political work.

To all defeatists I would point out that the failures of the League are not in the least surprising; what is surprising is that it should have had any successes at all. We must realize that, though the ideal of a society of nations may be a comparatively old one, it was not put into practice on a large scale until after the war. And in spite of its grave reverses of recent years, the League is even now the only agency in the world where delegates of more than fifty countries can meet regularly to discuss their difficulties and to plan a common policy. To withdraw our support would mean jeopardizing the work of a body which can be, even to-day, the most effective instrument for peace. This was the line of argument taken up by Dr. S. M. Berry in his sermon preached at the official service in the famous Cathedral of St. Pierre on the Sunday before the opening of the Eighteenth Assembly.

That almost everything depends on the quality of the work done in the different countries after the annual meeting at Geneva is over became quite clear to me in the semi-official and non-official gatherings I attended. Here people from a great number of different countries were enabled to make personal contacts and discuss the various aspects of international problems. Speakers brought messages from all parts of the world, and the feeling that something had been achieved, though, of course, so much was yet to be done, steadily grew. I think all who attended these semi-official lunches and tea-parties, receptions and talks, went away with the firm resolve not to give way to despair, but to continue the work at home with increased devotion in spite of all difficulties.

As a special subject for research I chose the attitude of the churches towards peace, as laid down in the report of Section V of the Oxford Conference on Church, Community and State, which dealt more especially with the Universal Church and the World of Nations. The studies I pursued brought me into contact with the two leading Swiss theologians, Karl Barth (Bâle) and Emil Brunner (Zürich), as well as with some distinguished members of the Ecumenical Movement, Adolf Keller, H. L. Henriod, and Visser 'tHooft. Conversations with these eminent leaders confirmed the opinion I had previously formed that, though the cause of peace may be threatened at every turn, it is eminently worth while to work for it, and the only point from which this work can be effectively pursued is the Christian faith.

Invertebrate Spain. By JOSE ORTEGA Y GASSET. Allen & Unwin. 7s. 6d.

This invaluable work by the Professor of Metaphysics in the University of Madrid, the "oracle of the Republic", José Ortega y Gasset, is no new production. It consists of essays written during a range of years, 1915-30, the principal one, which supplies the title of the book, dating from 1922. None the less is its appearance in English most timely, for no student of the piteous condition of Spain to-day can afford to dispense with the background it affords.

Ortega is the philosopher of the Spanish Republic. The "Europeanised suavity" with which his quondam journalistic friends reproach him, he acquired mainly by contact with German thought[1], but his philosophical position is undoubtedly his own, borrowed from no man and no system. He is the intellectual antithesis of his great fellow-countryman Unamuno, who died last December. Whereas, however, the latter twentieth century Don Quixote violently contended to the last: "I do not wish to make peace between my heart and my reason—I wish rather that there should be war between them", Senor Ortega refuses all individualist standpoints and seeks to look at things, men, life, collectively. He dreads the onslaught of the crowd[2] and claims that that life can only be justly and rightly conducted which has a deep background of meditation:

> Solitude, working on the soul hour by hour, forges it, like a transcendent blacksmith, into a compact and forceful character.

If man could only retire within himself and think, he would be peaceful, purposeful and creative; as it is, the majority desire

> to march through life together, along the collective path, shoulder to shoulder, wool rubbing wool, and the head down. That is the reason why so many European peoples are looking for a shepherd and a sheep dog.

The thesis of the title essay of the book is that Spain of the twentieth century, indeed Spain ever since the days of Philip II, has been *planless*. When Rome ceased to project for the "things of to-morrow", it fell. "Nations are made and go on living by having a programme for the future." Cecil Rhodes invented Rhodesia, his elbows on his office desk. Lack of ideals is followed by hypersensitiveness. The disagreements within the frontiers of the Peninsula were easily borne during its age of cohesion and ambition; to-day they have wrecked the entire national life.

> To-day we are not so much a people as a cloud of dust that was left hovering in the air when a great people went galloping down the high road of history.

It is impossible within brief limits to give a true idea of this wise and thoughtful book. Merely to read the stages by which Senor Ortega arrives at his final conclusion, "the great misfortune of Spanish history has been the lack of eminent minorities", is worth the price of the whole work.

We cannot but regret that a book bearing the imprimatur of Messrs. Allen & Unwin should give so many unnecessary jars to the average reader. Whilst single passages are finely translated, we are constantly startled by American spellings (somber, pretense, to mold, plow, Skepticism, traveler; we have counted over 40 of these), abuse of English auxiliary verbs (If we think . . . we *will* tend to . . .) and American idioms (Along about 1900, right now, *etc.*).

SYDNEY H. MOORE.

John Wesley in the Evolution of Protestantism. By MAXIMIN PIETTE, M.A., D.Th. Sheed & Ward. 18s.

We give the warmest of welcomes to the translation, the excellent translation, of this remarkable book by a Franciscan Friar, a Belgian Army chaplain twice captured by the enemy, and once condemned to death. Written in French, it was published in 1925, and was at once recognized

[1] He pays on p. 210 a most generous tribute to his old university of Marburg: "To it I owe at least half my hopes and all my discipline."

[2] *Cf.* his most brilliant work, *The Revolt of the Masses.*

as a remarkable *tour-de-force*. Now Dr. H. B. Workman and Bishop F. C. Kelley introduce it in its English dress.

Let it be said at once that it is as unusual for a Roman Catholic to write a book of this kind as it is for his Church to give it its imprimatur. Here and there the Protestant will discern the cloven hoof, and others besides Protestants will be irritated by its constant use of the term "Reaction" for "Reformation" or "Revival"—

> The Reaction counted 136,000 full members and 800,000 associate members at Wesley's death.

On the whole, however, the book is written with an objectivity which will win the commendation of the scientific historian. Perhaps scholars will be most in Dr. Piette's debt for his generous list of authorities, so full that few can have consulted them all. On the other hand, the absence of an Index is greatly to be deplored; had there been one we should have escaped errors like "Stafford" for "Strafford".

The first two hundred pages of the volume, dealing with Protestantism before Wesley, while they are packed with brilliant discussion of Luther, Calvin, and their movements, are yet far inferior to the sections on Wesley's life and work. Dr. Piette is astonishingly unequal: at times he writes—about early Puritanism, for example—with an insight that is uncanny (p. 158); at others (pp. 90, 145, 147, 178) he seems quite at sea. It is not clear whether Dr. Piette intends this description to apply to Congregationalism in general or only to Robert Browne's version of it:

> All are kings, prophets, and priests, said Browne, in imitation of Luther. The power of the keys which Catholics recognize in the Pope, Anglicans in their bishops, Lutherans in the temporal lord, and Calvinists in the synods of Presbyteries, the Congregationalists recognize in the membership of each separate community. Moreover, each single unit enjoys absolute autonomy, to the exclusion of any idea of subordination. Every generation of Independents loves to think it is starting the Christian Church all over again. The members, as soon as they meet, come to an agreement upon the Articles of Faith to be held in common, and sign a Covenant or Alliance. By means of universal suffrage they proceed to elect the one who, in the name of the congregation, shall have charge of their interests, and preside over their meetings. He is assisted by a superintendent called Doctor, who is assigned to him. The commission of both these office-holders is always revocable whenever the membership so determine. Their hierarchy—if indeed such a term is admissible here—is very weak, almost non-existent. Calvin and Luther, because they published catechisms specifying what truths were to be believed, are considered as vile mercenaries. Each congregation draws up its own articles of belief.

How many modern Congregationalists recognize themselves or their fathers?

Nevertheless, there are many pages which we have marked "Good", "Sound", "Suggestive", "Worth Following Up", and comparatively few where we have to express dissent.

It is in the pages dealing with Wesley's lifetime, however, that Dr. Piette is at his best; he sees the great part played by Susanna in her son's life, and his account of the dissociation of the Methodist movement from the Moravians and from Calvinism is well done. Compared with these chapters the section dealing with the Movement after Wesley's death is scrappy and disappointing.

Special mention must be made of the notes, and Dr. Piette's apt comments on authorities quoted. EDITOR.

La Chine hermetique. By J. J. MATIGNON. Paris. Geuthrer : 45 francs.

This book was written before 1900; when the Boxer Rising had focused attention on China a second and a third edition were quickly called for, and with the advent of the Russo-Japanese War a fourth. Then the work, forgotten for a quarter of a century, was disinterred when men's thoughts were again directed to the Far East in recent years, and the author has taken the opportunity of comparing what he had written before with the views of recent observers. The original title was *Superstitions, Crime, Misery,* and now

> the old worm-eaten Empire has given place to a young Republic. For the ignorant politician, for the short-sighted traveller a new mode of government, a flag of a different colour indicates a profound transformation in the Flowery Land. It is a transformation more apparent than real. The façade has been modified, but the interior of the building remains the same so the old book reappears with a new title *Closed China* but with the former title in brackets.

The chapter on various superstitions deals with *Feng Shui,* the spirits of wind and water, and their determining influence on the position of houses, the crops in certain fields. Then there are superstitions connected with animals like the fox, the phœnix, and especially the dragon—"because its body is never straight the roofs of buildings have their graceful curves". Children are called by names such as kitten, puppy, so that evil spirits will be beguiled into thinking they are animals and thus leave them unharmed. In medical practice one speaks not of disease but of occult influences which have to be charmed away. So

> China the Republic seems as impermeable to experience as the Empire; the change of mind is nil or almost nil and speaking of China hermetically sealed I mean a China truly closed to the idea of progress.

Support for Dr. Matignon's views might be found in the *North China Herald* of March 3rd, which in reporting the New Year celebrations had a caption "Peking defies modernity". No doubt these views are anathema to Young China, but how far Young China is the real China and how far the present trend of thought will be stamped upon the hard-working millions and whether modern ideas will conquer age-long superstitions history alone will show.

H. BUNCE.

Out of My Life and Work (Allen & Unwin, 16s.) is the translation of Auguste Forel's autobiography, published in 1935. The last part, written after an apoplectic stroke, is little more than a chronicle, but the account of his youth and of his life work is informing and well worth reading. Forel's interests were many. From his boyhood he studied the ways of ants, and he became one of the world's greatest myrmecologists; he was devoted to medicine and in psychotherapy (including the use of hypnotism) he was a pioneer; his medical work made him a total abstainer, and all over Europe he was instrumental in installing Grand Templar Lodges; and before the end of his days he was a Socialist. Throughout his life and in the testimonial he left to be read at his funeral he expressed himself strongly against religion, though shortly before his death he joined the Baha'i.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London unless otherwise stated.*)

Judaism and Christianity. Vol. I. "The Age of Transition." Essays edited by W. O. E. OESTERLEY. Sheldon Press. 10s. 6d.

These essays are based on a series of lectures delivered in the University of London; a second volume based on another series given in the University of Cambridge and edited by Mr. Loewe has also appeared, whilst we understand that a third volume is contemplated in connexion with a series to be given in the University of Manchester. The general aim of all this work is to promote the better understanding of the two religions by the historical study of their points of contact and mutual influence. The present volume deals with the two centuries before, and the century after Christ.

The editor is on ground very familiar to him in writing on the general history of this period, and on the literature of Wisdom and Apocalyptic; he also contributes an essay on the Jewish belief in angels and demons, which does not seem very germane to the general scheme and scale of the book. Professor James writes on religion in the Graeco-Roman world. Professor Hooke contributes three essays on the Mystery religions and their relation to Christianity (in which he argues that the Jewish origin of the Church made it immune to the influences of the mystery-cults) and on the emergence of Christianity from Judaism. He sees in it a spiritualization of "the old conception of the dying and rising God" of the ancient ritual pattern (which he has done so much to emphasize). He thinks that Jesus, in accepting the death of the Messiah as part of the purpose of God, completed the series of such "surrenders", to be traced through Jeremiah and the Servant Songs.

The most valuable part of this rather mixed volume is the long essay (pp. 103-190) by Mr. Loewe on Pharisaism. It is an *apologia,* based on a great knowledge of Jewish literature, and obviously written with the full desire to be fair to Christianity. He regards Jesus as "a saintly artisan, of Hillel's type", who did not regard himself as a disruptive element. Mr. Loewe makes a vigorous and justifiable attack on Christian misrepresentations of Jewish legalism, with which the editor's remark (p. 194) on "the blighting influence of the Law" contrasts rather strangely.

H. WHEELER ROBINSON.

Jesus and His Sacrifice. By VINCENT TAYLOR, Ph.D., D.D. Macmillan. 10s. 6d.

The contention of Professor Dodd's inaugural lecture at Cambridge that the need of the hour in *N.T.* studies is interpretation finds an echo in this masterly "Study of the Passion-sayings in the Gospels". "Good wine needs no bush", and Dr. Taylor's wine has come to be known as beyond reproach. Dissatisfied, like some others, with the "moral influence" theory of the Atonement which has so many influential upholders, he has gone back to the fountain head and endeavoured to ascertain the mind of

Jesus Himself on the significance of His death; and finds the key note is the conception of sacrifice; sacrifice, however, which is purged of all repellent attributes, and sacrifice in which the followers of Jesus must in their measure—no small measure—participate. In Part I Dr. Taylor deals with the *O.T.* concepts that formed the background of the thought of Jesus, and I know of no treatment so concise yet satisfying of the Kingdom of God, the Messianic Hope, the Son of Man, the Son, the Servant of Yahweh, and Sacrifice, as is here provided. Part II is a critical examination of the Passion-sayings as recorded in *Mk., L, 1 Cor.* 11, and *Jn.* This is the main body of the book, and it exhibits the writer's abundant knowledge and critical acumen. Part III discusses the immediate implications of, and the ultimate questions raised by, the Passion-sayings, and attempts a constructive doctrine of the Atonement. What strikes me about the book is its sane and steady advance from point to point and its perfect clarity. Writers on the Work of Christ and on *N.T.* theology will have to take serious account of this contribution to these subjects, and if, as I trust, the book finds its way into many manses, we may look for a fresh and not unneeded note in preaching. Some readers may feel that the Eucharist can hardly bear all the weight that Dr. Taylor imposes on it, but the remedy is in better and worthier Communion Services, in which the sacerdotal aspect of the president is minimized to the point of obliteration.

ALEX. J. GRIEVE.

Les Origines du Nouveau Testament. By ALFRED LOISY. Paris: Librarie Émile Nourry. 30 francs.

The Gospel according to St. Luke. By J. ALEXANDER FINDLAY, D.D. S.C.M. 3s. 6d.

The Epistle to the Hebrews: its meaning and message. By J. T. HUDSON, B.D., B.A. T. & T. Clark. 2s.

Loisy's *"modeste essai"* of over 350 pages is his third supplement to *La Naissance du Christianisme* (1933). After an introductory chapter in which he claims that the traditionally "supernatural" Bible must submit to the claims of ordinary literary criticism, he proceeds to the specific task of showing how the formation of the *N.T.* literature was conditioned by the evolution of the Christian propaganda, and was, so to speak, stabilized at the time when the "catholic" church was definitely constituted and pronounced itself the guardian of what it desired to regard as the authentic Christian tradition in opposition to the extravagances of Gnosticism. In the working out of this thesis he traces the progressive development of the Christian catechesis through its varied forms—the evangel or message of Jesus and the primitive eschatological teaching developed in Christian apocalyptic; the "traditional" evidence as to the origin of the canonical gospels and *Acts,* and the witness born by internal criticism of them; the contribution of the Epistles to the elaboration of the teaching and their witness to the preparation and fixing of the Canon. The detailed analysis is followed by a synthesis establishing the thesis already referred to.

Loisy upholds the historicity of Jesus but maintains that He only became Christ or Messiah after His death. The first believer who publicly taught the faith of Jesus in the synagogue was Stephen. But Stephen's followers and Paul have nothing to say about the earthly existence of Jesus or even about His teaching, and Paul's message of salvation is independent of Gospel tradition. The apostle tried to temper the fever of eschatology by ethical maxims and exhortations. In course of time Gnostic influence transformed the primitive eschatological into an evangelical catechesis,

and the idea of a divine Christ who saves man by His death becomes more prominent than that of a coming Messiah. It is this transformation that is reflected in our *N.T.*, both Gospels and Epistles; they are in essence propaganda of the nascent catholic church, not to any extent historical and very composite in origin. Paul may have written a few letters but not as we have them; *Acts* is very largely "fiction". Despite what we must regard as its perversity this is a very fascinating book, and there are many suggestive passages in it. The closing pages that deal with the principles underlying the formation of the Canon (after Marcion had blazed the trail) are most interesting, especially the hypothesis that when Polycarp visited Anicetus at Rome *c.* 150-160, the two leaders discussed not only the date of Easter but the authoritative standing of our four Gospels, and possibly of certain other "apostolic" books.

The many readers who have been illumined and informed by Prof. Findlay's sparkling commentary on *Acts* will hasten to possess themselves of this companion volume on *Luke*. There is a note of distinction about all that Dr. Findlay says or writes, and though we are abundantly blessed with commentaries and expositions on the third Gospel this latest edition is far from being superfluous. The distinctive features of the "most beautiful book in the world" have never been more aptly delineated, and there are some particularly vivid pages on *Luke* as "the gospel of the road". Dr. Findlay says his purpose is expository rather than academic, and space has prevented his dealing with many critical problems; but the professed student as well as the "ordinary" reader will find "infinite riches in a little room". Dr. Findlay has his own way of interpretation and it is generally convincing, but I am not sure about his view of *Luke* 12^5.

The worth of Mr. Hudson's little book is out of all proportion to its size. It comprises a translation—which is careful to bring out the connexion of thought; a marginal analysis which is a model of what such things should be; an introduction which deals in turn with the differences between the language, style, and thought of the epistle and those of Paul; the first recipients of the treatise; and the central theme, *i.e.*, the Melchizedekan (high) priesthood of Christ. Mr. Hudson writes with singular clarity, and has produced a worthy piece of craftsmanship that should be of real assistance to every student of the epistle, including the "general reader". Two trifling *corrigenda* may be noticed—a dittographic "we" on p. 12, and "prophesy" for "prophecy" in the translation of 7^{13}.

A. J. Grieve.

Revelation: a symposium edited by John Baillie and Hugh Martin, with an introduction by T. S. Eliot. Faber. 7s. 6d.

The importance of a clear understanding of the nature and content of divine revelation is becoming increasingly manifest in contemporary theology. Many who cannot accept in principle the Barthian interpretation fully recognize that here lies the crux of modern apologetic. As Prof. Baillie expresses it in his Preface to this symposium:

> It is at this point that the conflict becomes most acute between the distinctly Christian attitude to life and that attitude of secularistic humanism which so largely dominates the modern scene,

an attitude that is all the more perilous in view of the fact that

> perhaps secularism is beginning to give way to something which instead of being merely human is actually demonic.

In these circumstances the editors have rendered a real service in presenting us with a volume which consists of six independent discussions of the meaning of Revelation from the varying standpoints of as many different Christian communions. The writers are representative theologians whose names commend respect—Prof. Karl Barth, the Archbishop of York, Prof. Sergius Bulgakov (Orthodox Theological Institute, Paris), Rev. M. C. D'Arcy, S.J. (Oxford), Rev. Walter M. Horton (Oberlin), and Bishop Gustaf Aulén (Sweden). As might be expected, there are characteristic differences of outlook and treatment, but, for all that, there are equally important agreements. In every case the Incarnation is the focal point of revelation, which consists not so much in the work and acts of Jesus, as in Jesus Himself as the divine self-communication to men. Differences emerge in respect of so-called general revelation or natural theology, the function of reason in revelation, the nature and value of revelation in non-Christian faiths, the reality of the divine image in man and his capacity for the divine in spite of sin, and the relation of revelation to Bible and Church. It is impossible here to give an account of the separate viewpoints, and it must suffice to say that the volume is indispensable for any serious student of the doctrine of revelation, and ministers especially would do well to read it again and again. It should furnish a valuable corrective to a tendency which Dr. Horton here describes as

> the gradual attrition of the idea of revelation itself, through constant contact with the notions of scientific discovery and religious insight, until the distinctive element in it—divine disclosure . . . tended to be lost altogether.

All the writers would agree with him in urging that

> it should be a primary concern of contemporary theology to reassert the full Christian idea of revelation in the clearest possible terms.

E. J. Price.

The Eternal Word in the Modern World. By Burton Scott Easton and Howard Chandler Robbins. Scribners. 8s. 6d.

This volume consists of notes for Expository Preaching on the Gospels and Epistles for the Church Year based upon the Anglican Lectionary. These notes claim to have come directly from the laboratory of the classroom:

> For several years the authors have given a course in expository preaching, open to graduate students and seniors in the General Theological Seminary.

They have followed a method extraordinarily thorough and worthy of widespread imitation in theological colleges in this country:

> In this class the Professor of Literature and Interpretation of the New Testament has provided the exegesis of the Gospel or Epistle selected for study, the students have made sermon outlines on the basis of this critical exegesis, and the Professor of Pastoral Theology has then criticised the proposed sermon, having in view especially the application of the theme to the needs and problems of the present time. After this preparation the students have often written out their sermons in full and preached them in the churches to which they minister. It is their belief that sermons constructed in this way have enabled them to exercise a teaching ministry, and have helped to bridge the wide and perilous gulf which today separates clergymen trained in modern knowledge of the literature and interpretation of the Christian Scriptures from laymen who have not received this training.

We heartily commend the book to ministers seeking subjects and modes of treatment for the seasons of the Christian Year. They will not find here ready-made sermons or outlines or illustrations to relieve them from the necessity of working out the subjects for themselves. But they will find a wealth of helpful suggestion, in the shape of critical and homilectical notes which should direct them to fruitful topics and enable them to preach effectively at Christmas, Easter, Whitsuntide, and so forth. We know nothing better of its kind.

E. J. Price.

The Philosophic Basis of Mysticism. By T. Hywel Hughes, M.A., D.Litt., D.D. Clark. 12s. 6d.

Theory and Art of Mysticism. By R. Mukerjee. Longmans. 15s.

Is mysticism a "disease of religion" or is it religion at its highest and best? As a system is it merely negative and subjective or is it a genuine "pathway to reality"? These are questions which certain modern developments in theology are forcing upon us, and there should be a very real welcome for Dr. Hughes's careful and comprehensive survey of the whole subject. The title of the book is perhaps a little misleading, for at least half of it deals with the psychology of mysticism rather than its philosophy. This, however, is perhaps inevitable from the nature of the subject, and it is only fair to say that in his psychological treatment Dr. Hughes never loses sight of the metaphysical background.

Starting from the position that religion is natural to man, Dr. Hughes goes on to argue that the mystical attitude and temperament is a natural development of the religious outlook. He then examines the epistemological, psychological, and ethical aspects of the mystical life, and concludes with a discussion of the relation of mysticism to religious thought. He argues that the background of mysticism is an idealistic philosophy. The basic fact of the universe is spiritual, and all the world processes point to the reality of the spiritual. Between the ultimate spirit and ourselves there can be, and to a certain extent already is, a true fellowship. The mystic "intuits" a visible world which is

> spirit-filled and spirit woven in every fibre of it, spirit moved in every impulse and urge of life, spirit guided to a goal which, in the final analysis is the projection and perfection of spiritual beings like the great Spirit which is the ground and source of all.

In his discussion of the psychology of mysticism Dr. Hughes covers a great deal of familiar ground and re-emphasizes the conclusions already reached in his book on *The New Psychology and Religious Experience*. He argues that the ethics of mysticism are not merely contemplative and ascetic, but active and positive to a very real degree, and he would probably agree with Lord Rosebery that the most dangerous combination is that of the mystic and the man of action. His whole defence of mysticism is very able and up to a point convincing. If his book is somewhat overloaded with quotations, that is not because he has any hesitation in stating and defending his own positions. He has perhaps a little overdone it, however, in his anxiety to bring all the fish into his net and to give full weight to opinions very different from his own.

Dr. Mukerjee has written many books, mostly on economics and sociology with special reference to conditions in India. He brings, therefore, a very interesting and unusual kind of equipment to the study of mysticism and is able to throw light upon it from a great many different sources. He believes that mysticism is no monopoly of gifted individuals.

It is "the art of inner adjustment by which man apprehends the universe as a whole instead of its particular parts", while the absence of it suggests an impoverished and even abnormal type of personality. At the same time Dr. Mukerjee argues very sanely that "a religious mysticism which revels merely in the variegated and intense raptures of love and shrinks from the harder tests of service and suffering is admittedly pathological". With these provisos in mind he studies and dissects mystical experience in all its kaleidoscopic variety. In this he is greatly aided by his knowledge of Indian religions and their literature, and makes out a good case for his insistence on mysticism as the only way to the achievement of a balanced personality and an intelligible world view. He distinguishes between religious mysticism and a mysticism which is merely metaphysical, and suggests that as a world-wide experience the mystical attitude needs the sense of loyalty to a person in order to find its full play and fruition. Man needs God and discovers himself best in his relationship to God. But this relationship again takes many forms:

> for the ignorant God is fetish, image, or ritual; for the wise God is mysterious and bears a thousand names; for the child God is a playmate; for youth God is the wide-eyed maiden of love and beauty; for the worldly God is the creation of the flesh and the art and ritual of the satisfaction of desires; for the leaders of men God is the supreme embodiment of renunciation and self-sacrifice; for the aged God is the All and the Alone.

The real problem of the mystical approach to God is suggested in these words: man's tendency to make God in his own image is ineradicable. Dr. Mukerjee has much to say about the practical means of inducing the mystical attitude, but when all is said and done the question, "Attitude to what or to whom?" still forces itself upon us.

W. B. Selbie.

The Modern Mind. By Michael Roberts. Faber. 8s. 6d.

The chief characteristic of the modern mind is its obsession with the physical sciences and their effect on human life and thought. For many people it all works out in a philosophical materialism and a behaviourist psychology such as leave no room for religion, metaphysic, or poetry. The predominance of the scientific outlook has had a long history, and Mr. Roberts's aim is to explain and account for the modern mind in terms of its origin. So he begins with a discussion of Duns Scotus and the Nominalists, and describes the opposition of the medieval Church to science, and the struggle against it in the seventeenth and eighteenth centuries. The Cambridge Platonists, the Deism of the eighteenth century, and the Utilitarianism of Mill and Bentham are all passed in review, and the book concludes with a discussion of Physics, Biology, and Psychology, and the attitude of the Church to the heresies to which they have given rise. Mr. Roberts is a poet as well as a philosopher and he makes out a good case for the more spiritual view of the Universe and of life, arguing that "religious beliefs are not alternatives to the benevolent and rationalist morality of positive or natural religion, but a necessary complement". He pleads powerfully for a wider and saner view of the modern situation on the part of the Christian Church and for the kind of re-statement of the faith that is needed by a science-ridden mentality. He complains that

> for two generations the conception of God preached from Christian pulpits has been of a lower mental order than the conception of the material world taught in any technical institute or in the science classes of our elementary schools.

He has done well to base his diagnosis of the modern situation on history, and has produced an apologetic of a very unusual but singularly convincing kind.

W. B. SELBIE.

The Human Situation. By W. MCNEILE DIXON. Arnold. 18s.

Dr. Dixon is Emeritus Professor of English in Glasgow University, and his latest book consists of the Gifford Lectures which he has delivered at intervals during the last two years. As the title indicates, he has taken for his subject the whole universe of man's experience, and his discussions cover all the big questions raised by philosophy, history, science, and theology. A book like this, therefore, stimulating and provocative though it is, makes the reviewer's task almost impossible. Dr. Dixon asks a great many questions and does not fully answer them, and his general attitude is more critical than constructive. He is not quite sure whether existence is a good or a bad thing, yet beauty and happiness are realities. He will have nothing to do, therefore, with materialism, either scientific or philosophical. He says :

> In the age-long encounter between mind and matter, thought and language, it is not matter which has in our time gained upon its adversary. The standard of mind it is that has gone forward, and is planted on the captured heights. Our successors may look back, I believe they will look back, upon us as belonging to an age in which was fought the greatest and most momentous of the most decisive battles of the world.

Dr. Dixon's aim, as he says, is that of Bacon, "to arrive at a true knowledge of the universe in which we are". If his investigations can be said to point to any one system rather than another, it would be, we think, a system of pluralism not unlike that of Leibniz. Only pluralism, he seems to suggest, can help us to solve the problems of the inconsistencies of life and nature and of the existence of evil. But even here we find left a good many ragged edges such as are suggested in the following words :

> In what manner God or the Absolute can be at the same time the One and the Many we cannot tell, nor could the relationship between unity or plurality in primordial being be made clear or set forth in human terms. God is at once the One and the Many, and before that mystery all the philosophies bow their heads.

Professor Dixon, however, must be read in order to be appreciated, and we hope that this book will be read very widely, for it is a very real incentive to thinking things through and thinking them together. His concluding words give some indication of the spirit in which he writes :

> I like to think that thinking men are machines, they are machines of a celestial pattern, which can rise above themselves and, to the amazement of the watching gods, acquit themselves as men. I like to think that this singular race of indomitable, philosophising, poetic beings, resolute to carry the banner of Becoming to unimaginable heights, may be as interesting to the gods as they to us, and that they will stoop to admit these creatures of promise into their divine society.

W. B. SELBIE.

Grace and Nature. By A. G. HEBERT. Church Literature Association. 1s.

Small as this book is, it is of value, in so far as it touches live issues, and deals with them both courageously and constructively. The essence of what Father Hebert has to say is contained in one or two of his concluding sentences, as follows :

> The Redeemer is also the Creator—the Author of Grace is also the Author of Nature and Natural Law. The nature of things is what he has made them to be—and his Grace is the restoration of the nature which equally is his.

These principles are directed against all who think of Christianity as something altogether otherworldly, something

> too bright or good
> For human nature's daily food.

Mr. Hebert asserts, on the contrary, that the supernatural quality of Christianity must be seen in its power to re-establish human nature upon its true foundations. "By their fruits ye shall know them", is the gist of his argument. That argument may be further elucidated by a couple of illustrations. Monogamic marriage is in the order of nature—when Christianity demands monogamy in marriage, it is uttering no arbitrary command, but simply enforcing what is right.

> It is not that monogamous marriage is merely the law for Christians, but that it is the ordinance that is valid for all men; and this not merely because our Lord so commanded, but because it is so according to the nature of things.

Similarly the State exists by Natural Law. In its very nature it must use force, and be prepared to fight if necessary. What then has Christianity to say or do in the matter? The Church may not use force to resist persecution; but Christians may use force as members of the State. Otherwise the world will dismiss Christianity as an impracticable idealism; while Christians themselves, failing to see what the State by nature is, will fail to witness to the existence of a Right prior to the immediate interests of any one nation.

Enough has been said to show that Mr. Hebert deals with actual problems, and that courageously and constructively. Without following him into detail, what is to be said on his main thesis that Christianity is the restoration of human nature according to its ideal? I believe this thesis to be absolutely sound. What is Christian and what is rational can never be really opposed—if they appear to be so, it is our business to think further till we see their harmony. In his recent great book, *The Divine Imperative,* Brunner maintains the old heresy that the good is the good simply because God wills it and for no other reason—which means in the end founding Christianity upon the arbitrary and absolute Sovereignty of God. Surely Anselm was right when he opposed this doctrine of pure Sovereignty, saying that unless God is just, He is not God.

The reviewer is accordingly very much in agreement with Father Hebert's book. We should probably differ sharply as to the way grace works (where he puts the stress on the Sacrament, and I as an Evangelical Protestant on the Gospel); but I would rather emphasize the agreement than the difference. The general drift of *Grace and Nature* seems to me altogether sound and healthy.

ROBERT S. FRANKS.

Towards a Religious Philosophy. By W. G. DE BURGH. Macdonald & Evans. 10s.

This book by Professor De Burgh deserves the warmest welcome. It is to be hoped that it will be widely read and carefully pondered. The author describes his purpose as a pointing of the way to the construction of a modern religious philosophy: by this is meant

> a speculative outlook on the world and on life which as philosophy is grounded on reason and as religion is centred in God.

It is pointed out how secular humanism has failed to meet either the speculative or the practical needs of the age; hence follows the necessity for a new effort to establish a theocentric view of the world: such a view might give to mankind to-day the stability of thought and conduct which medieval Christendom derived from the Thomist synthesis.

Prof. De Burgh is absolutely opposed to any doctrine of a "double truth", *i.e.*, the idea that religion and reason can each go their own independent way, careless of what the other may do or say. He points out on the contrary how religion contains an intellectual element and develops inevitably into a total world-view; and how equally reason, working out into a constructive philosophy, takes the whole world for its parish. Neither can be satisfied with half a universe. Either one must entirely destroy the other, or else they must come to perceive that in the end they are approaching the same Reality from different angles. The latter possibility is what Prof. De Burgh accepts. He argues that just as there is a rational element in faith which works out as theology, so there is an element of faith in reason in so far as it is never mere ratiocination but always includes an intuition of first principles. Here the hope appears of an ultimate complete and perfect reconciliation of religion and reason in an intuitive science, such as we may believe God Himself to possess. But such an attainment is not for us in our present state: we have to be content with an approximation of religion and reason as near as may be, which takes place by observing the special character of rational knowledge and religious knowledge in their contrast with each other. Rational knowledge, which reaches its climax in metaphysics, is always abstract; whereas religious knowledge is personal.

> Philosophy seeks synthesis of the universal and particular moments in experience by developing impersonal knowledge of the former; religion by developing personal knowledge of the latter.

Thus the way lies open for a *religious philosophy*: it is such a philosophy precisely which Prof. De Burgh goes on to state in outline, criticizing by the way theories of immanence as illustrated by the philosophies of Spinoza and Gentile. It is impossible here to reproduce his closely-knit argument; but it may be remarked that he comes to the conclusion that in spite of the transcendence of God (which involves His eternity, unchangeableness, and impassibility) there is a conception of Him which can be affirmed of Him "univocally," *i.e.*, in the sense that it means exactly what it says. This great conception is that God is Love. By means of it we arrive at a central point of view, whence may be combined, as it were stereoscopically, the different aspects of the world given in religion and philosophy. We gain a religious philosophy, which is the nearest approach our present state can admit to an intuitive knowledge of God and His creation.

The reviewer may perhaps be pardoned for saying with gratitude that he has been delighted to find confirmed by the ripe wisdom of Prof. De Burgh many conclusions to which he has himself come in the process of thinking out a religious philosophy, conclusions which are stated in the fifth chapter of his Dale Lectures on the Atonement. It has been with him as it was with Bunyan in the experience he describes in *Grace Abounding*, where he tells of the joy he found in reading Luther's Commentary on *Galatians* and in discovering that another had passed along the same road as himself.

Comparison of De Burgh's book with the above mentioned chapter is of course a comparison of great things with small, of a fully developed philosophy with a mere metaphysical outline. Nevertheless the agreement

is so close (except for one or two points of detail) that I cannot but note it with thankfulness, and hope that the wide dissemination and study of *Towards a Religious Philosophy* may serve to promote that reconciliation of faith and reason which is one of the interests I have most at heart.

ROBERT S. FRANKS.

An Introduction to Symbolic Logic. By SUZANNE K. LANGER. Allen & Unwin. 12s. 6d.

"Logic", said William of Ockham, "is the aptest instrument of all the arts, without which no science can be had in perfection". But how many different things Logic has meant in the course of the ages! That was true of it even in its Aristotelian form, as can be seen from Prantl's enormous *History of Logic,* which brings the subject down to medieval times, where Ockham's own great contribution to the subject is included. But modern Logic has been even more multiform. Kant distinguished Formal Logic, as the science of mere thinking, irrespective of what is thought, and Transcendental Logic, as the science of knowledge in regard to its proper objects and its possibilities. Hegel converted the latter type of Logic into Metaphysic in his great *Science of Logic,* whose subject-matter he himself described as "the kingdom of shadows, or God as He was in Himself, before the creation of the world", while Bradley later characterized it as "the bloodless ballet of the categories". Bradley's own famous *Principles of Logic* is itself epistemological, though it prepares for the metaphysic of *Appearance and Reality.* But, in opposition to all such modern development of Logic towards epistemology and metaphysic, Mrs. Langer's book is restricted absolutely to the formal structure of thinking. She describes the logical task in words which strangely recall those of Ockham, six hundred years ago:

> What mathematics is to the natural sciences, logic, the more general study of forms, is to philosophy, the more general understanding of the world. . . Philosophy and science deal with interpreted patterns; it is not hard to see that this work is greatly facilitated by a thorough command of the abstract science of forms. In the case of philosophy especially, logic is a well-nigh indispensable tool.

The mention of mathematics in this passage leads on naturally to the mention of the special characteristic of symbolic logic. In the form in which it was invented by Boole, it aims at reducing Logic, in so far as it deals only with forms and not with content, to a purely abstract symbolism, just in the same way as algebra deals with concrete problems only by abstraction of their form and by reduction of it to symbols. Boole, in fact, aimed at an Algebra of Logic. This was first a calculus of classes, dealing with the inclusion of one class within another; it developed into a calculus of propositions, exhibiting their mutual implications. In this further development the calculus produced some awkward results, so that to a certain extent it broke down. A more satisfactory method was found to be to make the calculus of propositions fundamental and to derive the calculus of classes from it. The great modern monument of this newer symbolic Logic is the *Principia Mathematica* of Whitehead and Russell.

The purpose of Mrs. Langer's book is to prepare the way for an understanding of Whitehead and Russell by retracing the development from Boole. It may be said at once that the work is very well done. The exposition is clear, the illustrations are excellent, and every possible help is given to the student who wishes to become acquainted with the mysteries of symbolic Logic.

As to the value of this type of Logic in the end there will probably be two opinions. Its advocates are probably inclined to claim too much on its behalf, but it may be admitted that the new logic has done two things, which are, however, of unequal importance. The more important is the logical place it has given to relations. It has shown that there are relations of a logical character which are not described by the traditional form of proposition which recognizes only the relation of subject and predicate. This marks a real change in the scope of logic. Less important, but still not without importance, is the assistance the new logic gives to those who are accustomed to thinking mathematically or quasi-mathematically: it enables complicated processes of reasoning to be set down in symbolic forms, so that they are thereby made both more compendious and more easy to check, just as in mathematics it is much simpler to follow a piece of algebra than it would be to follow the same argument stated in common language.

As to the ultimate value of symbolic Logic for epistemology and metaphysic, the final problems of philosophy, it is to be recognized that the real activity of thought falls outside of the calculus of relations: it attaches itself rather to the complementary function of denotation. At the end of every algebraical problem we have to turn the results back into the language of the concrete before they can become useful to us. It is not surprising, therefore, that many logicians still work mainly in spheres untouched by Symbolic Logic. Oxford continues to study Bradley, supplemented by Cook-Wilson; and Oxford is not invariably a home of lost causes. On the other hand, it is to be remembered that Whitehead, who is one of the foremost exponents of Symbolic Logic, is also one of the leading metaphysicians of our time; and there is a certain connexion between his Logistics and his metaphysic as propounded in *Process and Reality*. To sum up: it cannot be doubted that something of value is to be gained from the study of Symbolic Logic, even if perhaps not all that its enthusiastic adherents claim for it; and anyone who wishes to judge for himself could not wish for a better introduction to the subject than Mrs. Langer's volume.

ROBERT S. FRANKS.

The Redeemer. By W. J. SPARROW SIMPSON, D.D. Longmans. 6s.

Canon Sparrow Simpson's book is a devout and temperate defence of what may be called the modern orthodox view of the Atonement. It is argued that the Atonement is both a Godward sacrifice and a manward appeal. As a Godward sacrifice it is the one and only perfect reparation offered to the Eternal Holiness by the Incarnate Son of God as the ideal representative of the human race. Out of this sacrifice thus made in reparation for sin arises the immense constraining power of the appeal the Atonement makes to the heart and conscience of men.

Dr. Simpson proves this doctrine by two reasons: (1) it corresponds to the plain sense of many New Testament passages; (2) the Church affirms it continually by the centrality of the Altar in its worship.

On this doctrine and these reasons in support of it the following remarks may be made. In the first place Canon Simpson contrasts his doctrine with a popular idea that the Atonement consists purely in a manward appeal. All that needs to be said here is that a careful theology of an Abelardian type, though it finds the essence of the Atonement in the revelation of the doctrine, yet never fails to do justice to the Godward aspect of our Lord's death upon the Cross. It was a sacrifice of a perfect obedience in His Messianic vocation, offered up on the Cross, which had in the providence of God the effect of kindling love in men's hearts, since it was just per-

sistence in the loving service of men that brought death upon the Messiah.

Secondly, as to the plain sense of Scripture: when Scripture seems to say things logically opposed to one another, the theologian invariably has to look for a deeper meaning that may explain the apparent contradiction. To understand our Lord's sacrifice as "Reparation", leaves no place for forgiveness; for where a debt is paid no forgiveness is required. Some other explanation of sacrifice is therefore demanded.

Thirdly, those who believe in a Communion Table and not in an Altar will not be very much impressed by the appeal to the centrality of the Altar in Christian worship.

In conclusion, Canon Simpson, in his review of the history of doctrine, speaks somewhat slightingly of Abelard. He quotes Dorner to prove that Abelard had little influence on the "dogma", which is sadly true enough; but there is no mention of the fact that Ritschl in his great history of the doctrine of the Atonement, *Justification and Reconciliation,* recognizes that the Abelardian type of doctrine has come into its own in modern theology from Schleiermacher onwards: Ritschl's own doctrine, moreover, is of the Abelardian type.

Canon Simpson also reproves Abelard for his *Sic et Non,* in which he collected the contradictory statements of the Fathers on the various Christian doctrines. But he does not note that Abelard, partly by this work and partly by his oral teaching, inspired Peter Lombard to seek to resolve the contradictions in his famous *Book of Sentences;* or that the greatest of all medieval theologians, St. Thomas Aquinas, in his *Summa Theologica,* uses the Abelardian method of *Pro* and *Contra* with a subsequent resolution of the contradiction.

Incidentally it may be observed that the doctrine of "sacrifice" above stated from an Abelardian standpoint proceeds precisely on this method. Reparation and forgiveness being irreconcilable, a resolution of the difficulty in a higher truth must be found.

ROBERT S. FRANKS.

Reality and Value—An Introduction to Metaphysics and an Essay on the Theory of Value. By A. CAMPBELL GARNETT. Allen & Unwin. 12s. 6d.

Dr. A. Campbell Garnett, who is Associate Professor of Philosophy in the University of Wisconsin, has put all students of philosophy under a debt of gratitude for his treatment of the theme indicated by the title of his book. His purpose is sufficiently stated in the Introduction:

> The most fundamental problem of philosophy is not that of sense data or of logical universals, but that of the status of value.

This raises for Dr. Garnett the great philosophic questions of all time: "How do we discover them?"; "Why do we mistake them?"; "In what sense are they 'there' when we fail to recognize them?". This book is Dr. Garnett's answer to these important questions.

Chapters I-VI deal with epistemological problems. Here the author is in close agreement with realists like Kemp Smith, Stout, and Whitehead. He maintains that in our "intuition" of space and time we have a direct face-to-face apprehension of objective reality. In other words, he develops a very satisfying realistic epistemology and thus prepares the way for his discussion of value. Each chapter in this section deals with matters of first-rate importance for philosophy: I, Subject and Object; II and III, Structure and Process: objective and subjective; IV, Appearance and Reality; V, The Self and the World; VI, Value: subjective and objective. The chapter on "The Self and the World" is of absorbing interest. Of special interest are the discussions of the relation between Time and Will,

and of the Problem of Evil. "All temporal processes must have their ground in an Eternal Nature which may or may not be what religion thinks of as God." In the end Dr. Garnett's position is not in doubt. As to the Problem of Evil:

> This is the nature of the Absolute (omnipotent and loving and wise) and our charge against His omnipotence is only that He is limited by the conditions of His own nature; and our charge against His love and wisdom is only that it is not in His nature that the least of His creatures should be His slaves. Surely this is not to convict Him of evil.

The discussion leading up to these conclusions is worthy of detailed study. Chapters VII-XII deal with the main subject of the status of Value. The treatment is in many respects fresh, original, and arresting. Dr. Garnett links our apprehension of value to the activity of the Will, which is fundamental even in our apprehension of, and desire for, truth. He maintains that values are objective, though he goes so far as to say that as values they have—"objectively" speaking—only *potentiality* until they are *apprehended*. The subjective factor is also of importance. This does not minimize or destroy their objective status: "Our volitional activity discovers values that are 'there', it does not create them." He sets aside the "realist" view that they have a value content *quite independently* of experience:

> We must say only that they have potentiality of value independently of experience, and that in experience these potentialities are realised.

The interesting suggestion is thrown out that there may be a "psychic blindness" to values as there is a psychic blindness to *sensa*. This follows directly from his epistemological standpoint. The guiding principle is that the subjective and objective aspects of any situation naturally condition one another in experience. In the absence of either there could be no experience at all.

Altogether it is difficult to restrain one's enthusiasm over this book. It is one of the most satisfying studies of this important subject that I have yet read; it is lucidly and attractively written and the important points are well illustrated. Nor is it written solely for the advanced student, though it will be hard going for anyone who has not deeply pondered the problems discussed. It will well repay earnest study. One can return to it again and again. I most heartily recommend it not only to anyone who wishes to acquire a clear grasp of this central problem in philosophy, but also to those who wish to know how different thinkers attempt to deal with it.

JOHN SHORT.

Plato's Conception of Philosophy. By H. GAUSS, Ph.D. Macmillan. 6s.

Dr. Gauss, who is lecturer in philosophy at the University of Basle, has written a very timely and valuable little book. In these days, marked as they are by a "flight from reason", few things would repay better the time, energy, and money involved than a study of philosophy, especially that of Plato. Nor could anyone make a better start than with this most readable account of Platonism. It is suitable both for the general reader and the student.

Dr. Gauss sets forth Plato's philosophy as a way of life, for Plato's "dearest interest was the purification and rekindling of the moral and religious life of mankind". He makes skilful use of Windelband's classification of philosophy into four groups, and shows how these fail to supply an adequate criterion of Plato's philosophy. A very wide field is covered, and the treatment throughout is interesting, instructive, and valuable.

Plato is shown to be engaged in an implacable crusade against all forms of ignorance, and he indicates its cure. In chapter five the author puts down the "hall-marks" of Platonism: (1) a life-long devotion to the Idea of Truth in which "self" is lost sight of; (2) philosophy is the profession of only some few people, and not the concern of all. Special endowments are required in this field as in all others; (3) it is the chief duty of the philosopher in his loyalty to the Idea of Truth to preserve his character as a philosopher, and to regard results as of secondary importance. His main business is to "keep alive his willingness to learn and his sense of moral responsibility". If he pledge himself to a life-long allegiance to the Idea of Truth, his life must be under a vow. Only so will he keep unimpaired his intellectual freedom and responsibility.

The social implications of the philosopher's devotion to his ideal are also set forth. For the Platonist these are of special importance. He begins with himself, but he must also seek to make his ideal prevail in the wider field of social life as well. This is a suggestive chapter.

There is an adequate index, and Professor A. E. Taylor contributes a helpful Foreword. I can unhesitatingly recommend this book.

JOHN SHORT.

The Early Dominicans: Studies in Thirteenth Century Dominican History. By R. F. BENNETT. Cambridge Press. 10s. 6d. ("Cambridge Studies in Medieval Life and Thought", edited by G. G. Coulton).

Mr. Bennett says no more than the truth when he says "It has clearly become impossible to secure for St. Dominic the place that St. Francis has attained as a result of the spate of modern publications upon him". Despite that, and despite Mr. H. G. Wells's blusterings at the British Association, St. Dominic deserves attention. We know of no short book in which a better picture of St. Dominic and his Order may be seen. Mr. Bennett writes with knowledge, with sympathy, and with judgment. If he never excites, never annoys, and rarely amuses us, he always impresses and pleases us by his quiet judicial manner. In some of the more general passages he shows very clearly the authentic qualities of the true historian. We may cite his masterly analysis of Dominican legislation and his description of Humbert de Romans, the greatest Master General of the Dominicans at the height of the Order's influence. We may cite too his elucidation of the original differences between the Dominicans and the Franciscans. "The assumption that a friar is a friar, no further specification being necessary, is invalid until the middle of the thirteenth century." That pregnant sentence in itself declares Mr. Bennett's quality.

Mr. Bennett gives us no vivid picture of "Dominic the man". He believes, it seems, that the evidence does not permit the drawing of such a picture. The greater part of the book deals not with the founder, but with his followers: their poverty, learning, preaching, and relation with church and world. In so short a treatment it is difficult to add much to what others have said, but Mr. Bennett presents his results in a manner that is all his own. He supports his judgments (which are not always the conventional judgments) by evidence drawn from wide reading. His account of Dominican sermons and congregations is most picturesque, but he avoids the silliness into which some of his predecessors in this path have fallen. The final chapters on "Signs of Decay" and "Authority and the Constitution" cover less familiar ground. Mr. Bennett argues that the democratic character of Dominican organization has often been over-stated.

Not much is gained, we think, by the discussion whether Dominic was or was not "unsacerdotal" and whether the Order's emphasis on preaching denied or restricted the importance of other elements in religion. Is

not Mr. Bennett posing his questions in unsuitable terms and so getting odd answers? There was (and is) no competition between the Word and the Sacraments in well-ordered Christianity.

Mr. Bennett tends to write colloquially at times. Some readers may think him over-fond of abbreviation. These are matters of taste. What is not a matter of taste is quotation from Latin, and Mr. Bennett and his printers surprise us by the comparatively large number of slips which they permit in so short a book.

We conclude not with criticism, but with thanks. This book thoroughly merits its place in the scholarly series to which it belongs.

B. L. Manning.

SHORTER NOTICES AND DESCRIPTIVE LIST.

(*Books marked * are recommended for ministerial reading.*)

It is impossible to give a verdict on *The Bible Designed to be Read as Literature* (Heinemann, 10s. 6d.) until one has used it for some time. Now we can only indicate what Mr. E. S. Bates has set out to do in it. He uses the Authorized Version (except for *Job, Proverbs, Ecclesiastes, Song of Songs*); puts the whole in modern typographical form, printing verse as verse, drama as drama, letters as letters, and modernizing spelling and punctuation; cuts out genealogies and repetitions; restricts the "utterances of Paul to those only that have immortal value"; omits "entirely the unimportant pseudonymous epistles"; and makes some attempt at chronological arrangement. There are some startling omissions: *Ephesians, e.g.*, is not so much as mentioned. Mr. Laurence Binyon writes an Introduction, and the format is pleasing.

Dr. F. J. Rae's *The Bible Teacher's Difficulties* (S.C.M., 3s. & 2s.) is the fruit of his experience in a teachers' training college. It is "on the spot", and will be found very helpful by those who, having to teach Scripture, are handicapped both by their own ignorance and that of their pupils. The short summary of Biblical criticism is useful.

Dr. W. L. Northridge's *The Old Testament Today* (Epworth Press, 3s. 6d.) is based on lectures to Sunday School teachers. We wish it could be assumed that all who teach the Bible would read and master this "Short Introduction", which is at one and the same time scholarly and popular.

Dr. E. J. Goodspeed, the famous Chicago New Testament scholar and translator, now gives us **An Introduction to the New Testament* (Chicago & Cambridge Presses, 11s. 6d.). The New Testament he describes as

> the literary precipitate deposited by the Christian movement when it impinged upon the Greek world.

He makes the publication of the *corpus* of Paul's letters (which includes *Col.* but not *Eph.* and the Pastorals) a watershed: the books written with that *corpus* in being differ from those written before it in a way that is "positively glaring". The collection was made after *Mk.*, *Mt.*, and *Luke-Acts* (a single work); subsequently

> every Christian document shows acquaintance with Paul's letters, the Revelation, Hebrews, I Clement, I Peter, the letters of Ignatius and Polycarp, the Gospel of John.

Dr. Goodspeed is very sparing of dates—a chronological table would have been a great help; as he holds the making of the Pauline *corpus* (at Ephesus) to be of supreme importance we might have expected to find the date blazoned on his pages, but it is almost, if not quite, impossible to

find it. Any minister who will work through Dr. Goodspeed's *Introduction* will be made to think, and sometimes to revise views he has long accepted.

The Dean of Wells's lecture, **The Authority of the New Testament* (Oxford Press, 4s. 6d.), follows his previous lectures—on the Old Testament and Apocrypha respectively. If sometimes the book contains matter the relevance of which is not obvious at first sight, it is on the whole a frank and helpful survey of an all-important subject. Dean Malden has strong opinions and can express them vigorously—witness his denunciation of Form Criticism—but this liveliness is a help to the reader.

The new Bishop of Oxford is responsible for *Romans,* the new volume in the Clarendon Bible (Oxford Press, 4s .6d.). The Epistle, he maintains, was written at Corinth to Rome in 58 or 59 to prepare the way for a personal visit. Dr. Kirk discusses its integrity, the problem of the ending, and its main ideas (the longest part of the Introduction, and very suggestive it is). A volume which takes its place in an admirable series.

If Mr. Basil Mathews exhausts all the epithets in the descriptive chapters of *The World in Which Jesus Lived* (Oxford Press, 3s. 6d.), and if the word "totalitarian" does haunt his pages like a ghostly refrain, nevertheless he has given us a book for which we are truly grateful. Even those who have lived with the Bible for many years will find that his account of Palestinian life lights up many passages of scripture, while those who are introduced to the Bible through this little book are fortunate indeed.

Requests are frequently made for a Bible Lectionary. The *St. Andrew's Lectionary of Bible Lessons* (Baskerville Press, 8d.) "For use in Services of Public Worship", will be found extremely thorough and useful.

All ministers would be well advised to read the Rev. G. S. Stewart's *The Minister and His Communicants' Class* (Church of Scotland, 2s.), with its very useful syllabuses for instruction. Though written primarily for Presbyterian Churches and ministers it should reach a much wider circle.

The verse in Mr. George Scott-Moncrieff's *A Book of Uncommon Prayer* (Methuen, 3s. 6d.), sometimes in English, sometimes in Scotch, we are quite unqualified to judge, but the format and the illustrations are very pleasing. The little poems are about birds and beasts and will no doubt give pleasure to many.

That indefatigable veteran, Dr. J. R. Fleming, has written a companion to his admirable *The Highway of Reading—The Highway of Praise* (Oxford Press, 3s. 6d.). Dr. Fleming is the life and soul of the newly-formed Hymn Society, and this compact little volume is a *vade-mecum* for all lovers of hymns.

Books still continue to be published showing the increased interest in worship, and not least in young people's worship. The Lindsey Press has published *School Praise* (1s. 3d.), and the Lutterworth Press *Prayers for School Use* (2s. 6d.), by C. M. Fox. From the National Sunday School Union come *Readings for Worship* (1s.), by the Rev. J. I. Jones, "For Use in Children's and Young People's Services". For private devotional use we have *Daily Sunshine from the Bible* (Lutterworth Press, 3s. 6d.) and Bible readings for every day in the year by the Rev. Richard Wood-Samuel. Another daily book is *Day by Day with F. W. Boreham* (Epworth Press, 3s. 6d.). For teachers we have the Rev. A. C. Toyne's *The New Testament* (Lutterworth Press, 8s. 6d.), which the author calls

an attempt to satisfy the growing demand for a textbook on the

Christian religion founded on New Testament study, as distinct from a mere commentary on the Scriptures. It is hoped that teachers will find it useful for the preparation of their lessons. It is chiefly designed, however, for boys and girls of 14-18 years of age, on the assumption firstly, that the pupil knows something of the life and teaching of Jesus Christ, the missionary journeys of St. Paul and the growth of the early Church and, secondly, that there is a desire among teachers to treat religion as a science no whit inferior to the most honoured subject in the curriculum.

From the Sunday School Union come the *Concise Guides* edited by Mr. E. H. Hayes—for Beginners, Primary, Junior, Intermediate, and Morning Schools, with the Rev. J. Eaton Feasey's *Notes on the Scripture Lessons,* the "International" Lessons, which are the same as Junior Graded Lessons (all 3s. 6d.). Mr. Hayes reiterates his appeal for the abolition of the name Sunday-School.

Ministers who feel that the ordinary Sunday School methods are not gripping the children will be specially glad to see the Rev. Zia Bentley's *Little Church at Worship* (N.S.S.U., 2s. 6d.), which describes an experiment in a Lancashire church. Mr. Bentley prints outline services with suggested readings and stories, and gives many hints which will be found useful.

The Rev. W. Grime's *Junior Boys Write Their Life of Christ* (Boston: Manthorne, $1) should inspire many Sunday School teachers to attempt the same experiment. If they manage to get their children to co-operate in the same way, they will be happy indeed. They should then turn to Mrs. E. A. Johnston's *The Intermediate Department* (N.S.S.U., 2s.), a handbook full of sound and practical advice.

Miss Maud M. Higham's *Torches for Teachers* (S.P.C.K., 3s. 6d.) contains "Stories, Anecdotes, and Facts illustrating the Church's Teaching". They are arranged under "The Church Catechism", "The Church Militant", and "The Church Seasons".

Mr. Sydney H. Moore's addresses in *'*Wherewithal . . .*'* (Independent Press, 3s. 6d.) are excellent examples of addresses in a school chapel, and the hearts of parents of Silcoates boys will be warmed as they read them: they are at once stirring and sincere, intimate and challenging. The sermon on "A Colony of Heaven", the first sermon to be preached in the Goodier Haworth Chapel, must have moved those who heard it. Those who desire to understand the esteem and affection in which Mr. Moore is held by a host of Silcotians need not look further than this volume.

After a twenty years' ministry, the Rev. W. Charter Piggott has left a strong church at Streatham, with a fine body of young people. One of the secrets of his success will be obvious to those who read the thirty talks to boys and girls in *That Boy Again* (Independent Press, 2s. 6d.).

The Archbishop of Brisbane's Moorhouse Lectures, *First Century Christianity* (Oxford Press, 5s.), are worth reading as an expression of the view-point of a scholarly Anglican. Under the headings "The New Messiah", "The New Life", "The New Ethic", "The New Faith", "The New Organization", "The New Intellectual Freedom", they examine the life of the early Christians. An Appendix shows the effect of Dr. Wand's conclusions on the question of Reunion; here, as elsewhere, the reader, while often unable to follow Dr. Wand, must respect the moderation with which he expresses his opinions.

There is perhaps no aspect of theological thought about which there is more confusion than the Holy Spirit, and the lecturers at Headingley College have done well to devote a course to it. In four lectures, now published under the title *The Doctrine of the Holy Spirit* (Epworth Press, 3s. 6d.), the Rev. N. H. Snaith deals with "The Spirit of God in Jewish Thought", Dr. Vincent Taylor (in a brilliant contribution) with "The Spirit in the New Testament", Dr. Watkin-Jones with "The Holy Spirit in the Church", and Dr. H. Roberts with "The Holy Spirit and the Trinity".

"The Christian Challenge Series" (Unicorn Press, 3s. 6d. each) keeps up its high standard in three new volumes—by the Rev. L. J. Collins (*The New Testament Problem*), Dr. Oscar Hardman (*The Christian Doctrine of Grace*), and Mr. Maurice B. Reckitt (*Religion in Social Action*). The books contain much in little room, and if not always easy reading are yet rewarding.

We welcome the Rev. L. J. Tizard into the ranks of the authors, and hope that *Making Religion Real* (S.C.M., 3s. 6d. & 2s. 6d.) will be the first of many helpful books from his pen. Written with young people in mind, it is a fresh and suggestive presentation of the meaning of religion: we wish that those for whom it is intended would ponder its appeal for life with a purpose, for an intelligent consecration of all one's powers to the service of Christ and men.

In reading Dr. H. E. Fosdick's sermons in **Successful Christian Living* (S.C.M., 6s.) we have been reminded again and again of "J. B."—and that is high praise. Dr. Fosdick has not the same range as "J. B." in literary allusion, it is true; but he has, perhaps, a contact with life and its everyday problems which "J. B." did not possess in the same measure, or at any rate, did not reveal in his essays. But perhaps this is merely another way of saying that here we have sermons, and "J.B.'s" weekly articles were not meant to be preached—though they often were, and not by the essayist! Both are "alive" in the same way; both are eager, equipped, earnest. Dr. Fosdick in his social passion frequently reminds us of Silvester Horne; Horne and "J. B."—what better combination could be desired? These 25 sermons are real preaching; would there were more such!

The Church and the Challenge of Today (Longmans, 4s. 6d.), the Bishop of Derby's Primary Visitation Charge, is an all-round survey of the work of the clergy, together with a list of recommended books. Free Churchmen will be interested to see how far the problems of the Church of England, as Dr. Rawlinson sees them, are their own; while they will find nothing that is new they will be reminded of much that is pertinent.

Father M. C. D'Arcy is well known as a Christian apologist, and not only in his own Church. Many who heard the broadcast talks now printed, *Christian Morals* (Longmans, 5s.), felt that they were uneven and sometimes unconvincing, and we scarcely think that impression will be removed when the "Elucidation" now added is studied. The average man is not inclined to take much notice of celibate advisers on birth control, be they Fathers or Bishops, and the discussion of Pacifism is very one-sided.

We decline to allow those who belong to the same school as the Rev. W. S. Hooton to monopolize the name "evangelical Christians", and we cannot but regret that the Inter-Varsity Fellowship should be responsible for a volume so narrow and obscurantist as *Problems of Faith and Conduct* (1s.).

The title of *Believe or Perish* (Nicholson & Watson, 1s.), by the Rev. David Andrew, suggests the tone in which the book is written and the problem it presents to a reviewer. It is full of "streams of sobs", "imminent suicides", "miraculous cures", marvellous "answers to prayer". We have men shaking with excitement, and stories like that of the prostitute who had led 37 girls astray being instantly converted. Yet, in spite of all this, there is much that is good in the book, especially in the final chapter, "Spreading News", which is full of wise counsel.

The Rev. McEwan Lawson has a way with him, and the twelve papers in **Release!* (Independent Press, 1s.) provide splendid apologetic for the working man and woman of today. We cordially commend this little book.

The previous volumes of Father Aloysius Roche's *Apologetics for the Pulpit* dealt with The Grounds of Faith and with the Church. Vol. III (Burns, Oates, 6s.) discusses the Sacraments and collateral subjects. Those who desire a clear statement of Roman Catholic belief and practice will find it here.

The Gospel of God and the Authority of the Church (Hodder, 3s. 6d.), by the Revs. W. L. Knox and A. R. Vidler, is a slight and disappointing book, in part because addresses by two individuals on different occasions can scarcely secure the unity essential to a discussion of this kind. One aim of the writers is to make clear that

> the Anglican Communion at the present time enjoys a position of unparalleled privilege and of unparalleled responsibility.

Perhaps the most significant sentences in the book are these:

> In reality, of course, there is no part of the Church which has not modified its beliefs profoundly during the past hundred years. It may cling desperately to the letter of its dogmatic statements, but their content and meaning are inexorably modified by the changes in man's outlook on the universe.

We confess ourselves rather disappointed with the Rev. H. K. Luce's *The Courage of God* (Skeffington, 3s. 6d.). Perhaps the fact that the poetical quotations were so hackneyed contributed to this, but the general impression left by the book is a lack of freshness in the exposition of an idea well worth developing.

Sir Francis Younghusband introduces *The World's Need of Religion* (Nicholson & Watson, 5s.), the Report of the World Congress of Faiths held in Oxford in July. Members of many religious faiths stayed together in Balliol and Somerville, and the speeches and discussions to which they listened are now printed. Among the most interesting pages are those devoted to an anthology collected from the scriptures of different religions by Dr. R. E. Hume to illustrate his paper, "The Essentials of Religion".

The War Against God (Hodder, 5s.) is a timely volume by Messrs. Sidney Dark and R. S. Essex, in which higher critics will not find it difficult to determine the chapters for which each of the writers is primarily responsible. The survey would have been better without the historical sketch, which bears in its slapdash style many signs of haste—such as *John* Hobbes for *Thomas*, and phrases like "though but even in thought" for "if only in thought". Easily the most valuable chapter is that on Germany, though the outlines on Turkey and Mexico will be welcomed by many readers. Useful too are the documents quoted—papal encyclicals and the like: indeed, parts of the book are so good that it is a pity the whole is not up to their level.

Towards the Christian Revolution (Gollancz, 6s.) is the work of nine scholars and divines of the United Church of Canada. Though sometimes their exposition of Marxian socialism is more fervent than cogent, yet it is encouraging to find that the burden of modern civilization weighs so heavily on the consciences of these Christian leaders. They have no doubts themselves:

> Unless Christians learn to understand and apply the lessons of Marxism they cannot enter into the Kingdom of Heaven—nor probably, can anyone else. . . For the only sure bulwark against fascism is to be found in the successful organisation of the socialised state.

Mr. A. J. Penty, on the other hand, believes Communism is the enemy, and the Russian experiment a "ghastly failure"—"rationalized lunacy" Berdyaev calls it. The Socialists are woolly-minded folk who do not face facts; they assume men are perfect, and are obsessed by the idea of the elimination of private property. The only way to secure moral standards in industry is by enforcing them by Regulative Guilds. The papers in *Tradition and Modernism in Politics* (Sheed & Ward, 5s.) are well and forcibly written, though to us Mr. Penty is often on the wrong side. Amazingly sympathetic to Fascism, he finds the corruption associated with Protection superficial, but that associated with Free Trade "concealed like a cancerous growth, and more deadly". The strength of Mr. Penty's prejudices and the vigour of his language will, we fear, prevent his positive proposals, as for example the Just Price and the restriction of the use of machinery, from getting a fair hearing, which is a pity. The book well deserves the attention of students.

Dr. J. H. Oldham introduces the English translation of Mr. Nils Ehrenström's *Christian Faith and the Modern State* (S.C.M., 6s.), written in connexion with the Oxford World Conference. It has chapters dealing with the Christian view of the State, and with Roman Catholic, Eastern Orthodox, and Anglican theories, but its most valuable contribution is to be found in the exposition of Lutheran and Calvinistic views: these resolve themselves in large measure into an exposition of Brunner and the doctrine of "orders"; they are far from easy to understand and entail a second reading. Mr. Ehrenström regretfully admits that there is no unanimity among Christians—or even among Lutherans—about the State. In what sense do Christians today believe that "the powers that be are ordained of God"? German, Russian, and Italian Christians may well find the problem intractable.

Mr. Hamilton Fyfe's *What Communism Means Today* (Nisbet, 3s. 6d.) is a book "for those who want to know". It is to be hoped that they will not accept open-mouthed all that Mr. Fyfe tells them, for his gay confidence rarely admits of any qualifications: he slaps on the paint with a big brush and then leaves it. Allowing for this and for its obvious bias the book carries out its design, and will show readers that "the Communism of 15, 10, even 5 years ago, meant something different from what Communism means today".

After reading Mr. Hamilton Fyfe's dictum—

> that John Wesley prevented social reform in Britain at a time when it was painfully needed is now a commonplace of history—

it would be wise to turn to *Methodism and the Working-Class Movements of England* (Epworth Press, 8s. 6d.) by Dr. R. F. Wearmouth. Dr. Wearmouth is to be warmly congratulated on his book, in which, though he surveys a field which has been well worked in recent years, he throws new light on certain aspects of the subject. When he comes to details it is

clear that he is less acquainted with Yorkshire than with other parts of the country ("Although he belonged to Yorkshire his loyalty was unquestionable"!): evidently he does not know that Cartwright's mill at Rawfolds (p. 38) is the same as that near Cleckheaton (p. 63), and the attack on the mill is in one case on April 11 and the other on April 12; nor does he mention, either in the text or in the bibliography, Charlotte Brontë's use of it. In showing how the "Political Protestants", the Political Unions, and the Chartists adopted the Methodist system of class-meetings and class-leaders Dr. Wearmouth makes a real contribution. While official Methodism went Tory, and the leaders always emphasized their patriotism and loyalty, and some even supported the Six Acts of 1819, many of the rank and file rebelled against the dictatorship of Jabez Bunting, and a laymen's movement towards Liberalism developed, though lay Wesleyans were not so radical as were the Primitive Methodists. The same tendencies are to be observed in the Methodism of today: we know Wesleyan clerics who would gladly expel some of their brethren "solely for their Democratic sentiments", as Dr. Coke wrote in 1801, but we can rejoice that in no Church have we men like the Rector of 1817, who, though speaking of "the utmost distress of the people", had

> two men apprehended for distributing Cobbett's pamphlets and well flogged at the whipping post.

Dr. Wearmouth argues that Methodism was saved from destruction by keeping clear of the political *Associations,* and that

> Methodism was a kind of Radicalism in the religious world, while Radicalism was a sort of Methodism in the political sphere.

The Rev. F. C. Gill's *The Romantic Movement and Methodism* (Epworth Press, 7s. 6d.)—"A Study of English Romanticism and the Evangelical Revival"—has all the marks of a University thesis, especially the abundance of citation. Nevertheless we can be grateful to Mr. Gill for collecting so much valuable information — the chapters on "Hervey and the Early Preachers" and "Periodicals, Memoirs and Novels" contain a good deal of treasure trove. Those on the Wesleys, Cowper and Blake, Wordsworth and Coleridge, handle more familiar material.

Mr. G. F. Wates's *From World Force to World Fellowship* (Lindsey Press, 2s. 6d.) is a collection of papers rather than a book. Two papers discuss the influence of force upon opinion, others deal with credulity, economic inequalities, democracy, "A Reasonable Approach to Religion", and "Christian Divisions, the First Step to Unity" (to be found in the union of Christian modernists), and finally the brotherhood of man in a world fellowship.

No better propaganda for the L.M.S. could be found than the circulation of the Rev. W. Kendall Gale's **Church Planting in Madagascar* (Livingstone Press, 1s.). A hardened reviewer has been moved as much in reading the book as when he first read its chapters in *World Dominion.* The editor might have saved the pioneer missionary from "nothing is father from his thought", while a reference to "oft-quoted words" attributes them to F. W. Meyer, which is F. W. H. Myers disguised. But Kendall Gale's part of the book is both thrilling and inspiring; like the Rev. W. F. Rowlands's *The Plain and the People,* it shows that there is still an heroic element in missionary enterprise.

Four more copies of the L.M.S.'s "Tracts for the Times" are Dr. W. G. Moore's *Prelude to Action,* Mr. Kenneth Adam's *Christ in Radio and Cinema,* Mr. H. E. A. Condon's *Missions and the World Crisis,* and Miss

Joyce Reason's *Can Christianity Bring Peace?* They are all good: Mr. Adam's deserves special attention.

The new number of the World Dominion Survey Series is the Rev. A. R. Stonelake's *Congo Past and Present* (World Dominion Press, 3s. 6d.). The survey has, as usual, been thoroughly done, and there is an excellent map. Once more we cannot but be struck by the summary of statistics. The number of mission stations in an area of 923,673 square miles with a population of over 12 millions is 177, with 808 missionaries and over 14,000 native workers. The Christian community now numbers 638,000.

The Rev. E. W. Smith writes an Introduction to the late Mr. C. Clifton Roberts's *Tangled Justice* (Macmillan, 7s. 6d.), which aims at presenting the case of the native inhabitants of Africa. A prominent African once remarked "Justice may be blind, but in Africa it is not colour-blind". Place that side by side with the opinion of the white who asked why the Government bothered so much about the natives—"we can manage them all right if we are left alone"—and you have the problem in a nutshell. Mr. Roberts deals with native customs, the law and its administration, and the prison system; his survey, if not thoroughly up to date, should be carefully studied.

We wish all M.P.s, and indeed all interested in public affairs—and especially Lord Londonderry—would read Mr. C. F. Andrews's **The Challenge of the North West Frontier* (Allen & Unwin, 6s. & 3s. 6d.). Mr. Andrews pleads for the substitution of peaceful service for armed force on the frontier—not only because "a Pennell is worth two regiments", or because the present state of affairs makes such force unnecessary, Russia having no designs on India, but because India does not desire such protection. This leads up to a demand that foreign policy and defence should not be "reserved subjects", that is, to a demand for the recognition of India's nationhood and independence. Mr. Andrews well brings out the effect on Eastern peoples of Italy's Abyssinian policy, showing that it is not unlikely that Japan will one day take advantage of some international situation and place herself at the head of Asiatic opposition to white domination.

The Rev. W. G. Sewell's *China Through a College Window* (Livingstone Press, 2s. 6d.) is a readable and well-informed account of life in China today. Mr. Sewell has taught in two Chinese Christian Colleges and been Secretary of the Christian Colleges; he has drawn on his experiences to describe changing China—with old and new, east and west, in conflict. Well worth reading.

It was in 1910 that Sir J. G. Frazer published *Totemism and Exogamy*, in which he gathered together the evidence and stated conclusions on the subject to which he had come after a quarter of a century's study. The present volume, *Totemica* (Macmillan, 25s.), is a pendant to the four volumes then published. It prints further facts gathered from all parts of the world, and notably Australia, the source *par excellence* for totemism, and then restates the author's views in the light of this new material. From Australia Sir James takes us to Melanesia, New Guinea, India, and Africa, and then across the ocean to America. It would be impertinent, at this time of day, to praise either Sir James's style or his indefatigable industry. This volume makes us anticipate with more than usual eagerness the six volumes of selections from Sir James's manuscript note-books to be issued under the title of *Anthologica Anthropologica*.

Dr. C. H. Valentine's **The Treatment of Moral and Emotional Difficulties* (S.C.M., 3s. 6d.) is unusually sane for a book on this subject, and well deserves its sub-title, "A Practical Guide for Parsons and Others". Dr. Valentine recognizes the dangers of psychoanalysis by unqualified persons, but he insists that there is great need of "minor operations" in psychological surgery, and that often it is those with a religious faith who can best perform them. Not the least useful of his pages are those which show how the psychologist's cure can be as bad as, if not worse than, the disease, and how the attempt to standardize cases frequently leads to disaster. A useful sketch, though we are sorry Dr. Valentine accepts without demur statements about masturbation which seem to have no evidence behind them.

A General Selection from the works of Sigmund Freud (Hogarth Press, 5s.) is No. I of a series of "Psycho-analytical Epitomes", the Editor of which is Mr. John Rickman. Freud's name is on the lips of many who have never read a word he wrote, and this volume should give them an introduction to him. It contains extracts from writings and speeches dated from 1910 to 1926, a list of translations into English, and a useful (and necessary) glossary. No. II in the series, *Love, Hate, and Reparation* (3s. 6d.), contains two lectures, Miss Joan Riviere's "Hate, Greed, and Aggression" and Madame Melanie Klein's "Love, Guilt and Reparation", good examples of psychoanalysis run mad.

It is not easy to say which is the more remarkable achievement, the success of a private M.P. in getting a controversial Bill on the Statute Book, or the racy account he has written of the process. Those who read Mr. A. P. Herbert's *The Ayes Have It* (Methuen, 6s.) will learn much not only about divorce law, but about parliamentary procedure, proportional representation, and much else. Mr. Holford Knight's Bill of 1933, the Bill of 1936, and the Matrimonial Causes Act as it finally passed are given in the Appendix.

Father Hugh Pope's lectures, *St. Augustine of Hippo* (Sands, 12s. 6d.), come seven years after the celebration of the 1,500th Anniversary of Augustine's death. As we read them we are struck again by the disappearance of the Christianity of North Africa, once so imposing and widespread. The lectures are informing, and well annotated, though Father Pope misses no opportunity of attacking the Donatists and in other ways showing that the leopard has not changed his spots. Perhaps the most valuable part of the book is the chapter dealing with the writings of Augustine, which provides as well a chronological table and a list of printed editions. The other chapters deal with Roman Africa, Christian Life in Africa, the Life of Augustine, Augustine as Preacher, and as Letter-Writer, Augustine and the World of Nature, The Crime of Schism, and (seriously, and not ironically) Augustine as "The Model of Tolerance". Altogether a volume which enlarges one's knowledge and increases one's wonder at Augustine's achievements.

We do not know how much of Prof. R. W. Chambers's *The Place of St. Thomas More in English History and Literature* (Longmans, 5s.) was read in the Lecture to the Thomas More Society. If only the first two chapters, the members must have spent a delightful evening, for there with light touch Prof. Chambers sketches his hero. If the lecture contained the two final chapters the effect must have been like that of a sermon spoilt by its length; even the most ardent admirers of More must have had an uneasy feeling that the lecturer's condemnation of the historians was far too sweeping—Profs. Pollard and Powicke and Mr. A. L. Rowse are in

the same boat as Acton, Creighton, and Froude: they are all out of step but Jock.

We hope Prof. Chambers will read the chapter "Tyndale and More" in the Rev. J. F. Mozley's excellent *William Tyndale* (S.P.C.K., 12s. 6d.). When the quatercentenary of Tyndale's death was celebrated in 1936, it was evident that, good as Demaus's *Tyndale* was, it was in some ways out of date. Mr. Mozley has worthily filled the gap, and his story of the heroic translator of the Bible will hold the field for generations. The volume is both an admirable biography and a sound introduction to the religious history of the period—well informed and well documented, well conceived and well written. And how glad we were to read these words:

> it does not seem to have entered More's head that to Tyndale the meetings of brethren in private buildings, the breaking of bread from house to house after the New Testament pattern, might be a truer and holier form of worship than the grand rites of the Antwerp churches, where doctrines were taught which he believed to be untrue, where priestcraft came between the soul and its maker, and where the ministrants were only too often men of evil lives.

Mr. Theodore Maynard's *The Odyssey of Francis Xavier* (Longmans, 10s. 6d.) tells the story of "the greatest of all missionaries since the days of St. Paul". Born in 1506, Francis sailed from Lisbon for the East in 1541 and laboured in India and Japan until his death in 1552. A practical mystic, a combination of the enthusiast and skilled administrator, and a true Jesuit in his thoroughness, Francis is described as "compound of fire and mercury", with "necessary ballast" added by Ignatius. His heroism is undoubted, but Mr. Maynard finds it necessary to magnify him by contrast with some of his comrades, the "stupid oaf", Mansilhas, and the "fatuous Gomez . . . a perfect specimen of the pompous nonentity in office". He also tells us that "it is gross impertinence" to criticize Francis for baptizing 30,000 Paravas in two months:

> It gave him great joy to think of the thousands of children, made Christians by him, [*i.e.* by "baptizing until his arms ached"] who had died before they reached the age of reason.

Mr. Jack Lindsay's *John Bunyan: Maker of Myths* (Methuen, 10s. 6d.) might easily have been a great book. Unfortunately he gets a good idea and runs it to death, and sometimes he is terribly wearisome. It is all to the good that we should be reminded of the often overlooked connexion between religious life, on the one hand, and social and economic, on the other (the chapter on "The Commonwealth" is Mr. Lindsay at his best), but Calvin would have been surprised to know that he was

> seeking to create an ideology, within the limits of Christian dogma, which would make it possible for men to maintain a belief in the Father while living in a capitalist society. But by enabling them thus to reconcile themselves to such an existence, he also provided the ideology which could be turned into a sanctification of capitalism.

Mr. Lindsay ought to be gagged until he undertakes not to use the word "ideology" for two years (it would be two years' hard labour!). It is in his psychological exposition that Mr. Lindsay becomes so irritating. The Slough, the River, the Lions—all are but symbolism; we have conflicts, devil-images, traumas, castration-terrors (the bells) *ad lib.* The Calvinist

> stood as the ideologist of forces which by carrying capitalism into free-trade were to act as powerful solvents of irrationality,

while it is sufficient explanation of the emergence of the Free Churches to say:

> Thwarted of socially-constructive self-expression, they devised their churches as compensations.

Mr. Lindsay holds that

> Between the compass of *The Pilgrim's Progress* and of *The Life and Death of Mr. Badman* the whole bourgeois novel is included.

He has much that is suggestive to say, and is not least helpful in stimulating thought when we violently disagree. If only he would bathe in Jordan and get washed clean of this psychological leprosy!

It has long been certain that sooner or later John Wesley would receive the attention of the modern school of biography, though few, we imagine, would have prophesied that the daughter of one of the greatest authorities on Wesley's times would wield the corrosive pen. Mrs. Harrison's *Son to Susanna* (Nicholson & Watson, 8s. 6d.)—"The Private Life of John Wesley"—though it is more readable than most novels, has behind it wide and accurate knowledge of both Wesley's life and work and of modern Methodism. All the characters live, but how Mrs. Harrison dislikes the "complacent and well-fed" Charles, with "his prying ways and wagging tongue", his "innate idleness"—and a sponger to boot! The book is brilliantly written, so much so that its brilliance becomes tiring and the wealth of literary and modern allusion almost a surfeit—with the Group Movement, complexes, "the psychological catharsis achieved by re-ascending in an aeroplane directly after a crash", and such like.

Mrs. Harrison's book shall repose on our shelves next to her father's volumes; we shall no doubt read it again, but it will be to its less glittering companions we shall turn in working hours.

Prof. C. B. Sissons's *Egerton Ryerson: His Life and Letters* is to be a massive work. Vol. I (Oxford Press, 21s.) takes 600 pages, and leaves Ryerson (b. 1803) still under 40 and only on the eve of taking up his great work as Principal of Victoria College. The work will be of great service to students not only of Methodism, but of the history of Canada itself. Ryerson belonged to a remarkable family: he and his brothers played a large part in the history of their Church: whether the reader is most interested in itinerancy, in the fight against clerical privilege, or in religious journalism, he will find much that is new to him. But it is for his political significance that Egerton Ryerson is of supreme importance. He was, perhaps in spite of himself, a politician: questions like the Clergy Reserves were interlinked with the Reform Movement, and with the relation of the Canadas to the Mother Country. Ryerson was always in the thick of the fray, and Durham and Sydenham come as much into the pictures as pastors and Conferences.

Was it ever possible, by the way, to read for 15 hours a day in the British Museum? Ten hours has been the maximum we have known, though we trust that this is to be extended. A misprint occurs on p. 295.

Mr. J. B. Morton has followed up *The Bastille Falls* by an equally readable *The Dauphin* (Longmans, 12s. 6d.), in which he tells the story of Louis-Charles, the ill-fated son of Louis XVI and Marie Antoinette. The poor child died in the Temple in 1795 after shocking neglect and cruel treatment. Mr. Morton describes his sufferings faithfully, and then turns his attention to the stories that he escaped and some other boy was substituted for him. He examines the cases of the four chief "claimants", and shows them to have been impostors; he has no doubt at all that the real Dauphin died in the Temple.

In *The Radical Tory* (Cape, 8s. 6d.) Mr. H. W. J. Edwards has collected extracts from Disraeli's speeches and writings to illustrate his

political development—with the conviction that Disraeli's early Toryism is needed today. He makes a plea for "social democracy" as against communism and fascism, but reinforced by "an emotional life directed toward the spiritual order". While the competition in vituperation between O'Connell and Disraeli is amusing enough, we could have been spared some of it to get more from the novels, of which only *Sybil* is adequately represented. A phrase like "floating in the bloody gutters of an incendiary metropolis" is characteristic in its extravagance. We have puzzled a long time in vain over Mr. Edwards's statement that "the Whigs . . . had repealed the Corn Laws", apparently in 1840.

We could not have thought it possible to make with the available material so good a book as Mrs. Marie Adami has given us in *Fanny Keats* (Murray, 10s. 6d.). Keats-lovers will, of course, revel in it, for the smallest item of information about the poet "whose name was writ in water" is to them treasure-trove, but it has its fascination, too, for all who have engaged in any form of research. The zest with which Mrs. Adami follows the slightest clue and the assiduity with which she tracks down missing documents are only equalled by the skill with which she narrates her experiences. Keats's letters to his young sister in the dull Abbey home throw a pleasing light upon his character, and we are grateful to Mrs. Adami for her account of that sister's long life—as a child in England, a wife in Spain and Italy, and as a grandmother *par excellence*.

In *I Had a Sister* (Dickson, 10s. 6d.) two sisters, Miss Helen Ashton and Mrs. Katharine Davies, have written fascinating sketches of Mary Lamb, Dorothy Wordsworth, Caroline Herschel, and Cassandra Austen. There was not much straw for Cassandra, and the picture is the weakest of the four, but the whole book is pleasantly written and suitably illustrated; altogether it makes the kind of volume for which many people will be grateful.

Recently we warmly commended Miss M. D. Petre's autobiography, *My Way of Faith*. She has now followed it with *Von Hügel and Tyrrell* (Dent, 7s. 6d.), "The Story of a Friendship", which all admirers of Von Hügel's work will, we fear, find disturbing: Tyrrell may have been rash, but his courage makes his friend's caution seem pusillanimous: it was due to his temperament, his regard for his family, his desire not to lose the sacraments or to cause shipwreck to his life-work, and so is easily understood. Tyrrell felt that

> to adhere to a profoundly immoral and untruthful institution becomes, at a certain point, a consenting to its deeds;

Von Hügel that the attempt to reform the Church must be from within. The points of view of the two friends may be gleaned from these quotations:

> I must admit that even now, and in spite of everything, I have a feeling as to the pathetic position of the Pope, holding that most difficult of posts not through his own choosing, a peasant of simple seminary training and speaking to some 200 million souls of whom doubtless, a good nine-tenths, at least, are even less cultured than himself, and whom he is sincerely trying to defend against what he conceives to be deadly error.
>
> Plainly then, a simpler religion is not necessarily a lower religion; nor can we say at once that a man who leaves the Church of England to become a Quaker takes a step downwards, or that Athelstan Riley's religion is richer than that of Silvanus Thompson; or St. Catherine of Genoa's poorer than that of Merry del Val.

The book throws a revealing light on Rome's attitude to truth and its seekers.

H. T. Hodgkin is happy in his biographer, and many in all the Churches, as well as Friends, will read Dr. H. G. Wood's memoir, *Henry T. Hodgkin* (S.C.M., 5s.), with gratitude and appreciation. The picture of a Quaker family is as attractive as ever, though the old doubt about the failure of Quakerism to appeal to the poor will obtrude. Of Hodgkin's work among students and in China, of his service to Missions and to the cause of understanding between Churches, races, and nations, Dr. Wood writes with sympathy and skill. H. T. Hodgkin was a faithful servant of Jesus Christ in three continents: we are left asking whether he would have rendered even greater service had he had one job and stuck to it.

Lay Chairmen of the Congregational Union are rare birds, and we are glad that the latest of them has written his autobiography. Mr. Angus Watson has shown how it is possible to witness for the Kingdom of God while engaged in the business of the world, and in *My Life* (Nicholson & Watson, 12s. 6d.) he has painted an engaging picture of his sixty years. People born in the 70's and 80's of last century will see the life of the Nonconformist home of that period truly portrayed in the fascinating account of his youth in a Northumbrian village, and of his earliest days in business. Business men will read with eagerness of Mr. Watson's early struggles, of his days with Lever's, and finally of the establishment and development of the successful enterprise with which he was for many years associated. His books, his hobbies, his work for temperance, education, and religion are all described, and, while there are some slips which must be corrected in the next edition, the book presents a period study whose verisimilitude will be admitted. There are many good stories in the book, some of which have already stood us in good stead. We like that of the preacher embarrassed by the ejaculations of a member of a congregation. Losing patience, he said:

> There is really no need for these interruptions. We are told in the good old Book that when they were building the Temple there was no noise of hammer, or sound of the chisel: all was done in quiet and silence,

and got the reply, "Aye, but we're not buildin' temples, we're blasting rocks".

The Hon. Herbert Asquith's reminiscences, *Moments of Memory* (Hutchinson, 18s.), make a delightful volume which will give pleasure not only to those who had a high regard for the writer's father, but for all who shared with him experiences of school, social life, and the war. The chapters in which Mr. Asquith relates his war experiences on the Western Front are sometimes harrowing in their vivid realism, but the more accounts we have by writers of restraint the better, for truth must tell in time.

Many of Mr. Asquith's readers will turn first to the chapters dealing with his father's life and work—the young barrister in his Hampstead home, the rising politician, the exponent of Liberalism and Free Trade, the veteran statesman bearing the heat and burden of the day. We have intimate glimpses of Haldane, Birrell, and Balfour, of the young Asquiths' inspection of Gladstone to see if he really bit his food 32 times, of Barrie and D. H. Lawrence. Nor must the chapter dealing with Winchester and Oxford be forgotten. A welcome book, all the more so because of the style in which it is written.

In *John Melly of Ethiopia* (Faber, 8s. 6d.) Kathleen Nelson and Alan Sullivan have told the story of the heroic doctor who gave his life in Abyssinia. Devout and yet a bit of a dandy, happy and buoyant yet a dedicated spirit, John Melly prepared himself at Marlborough, Oxford, Edinburgh, and Ann Arbor to be a medical missionary. When but a boy he obtained a commission in the Army, and not least of the merits of this biography is that it appals the reader to see how young and boyish were those who bore the burden of the fight. In 1934 he went to Ethiopia with plans for a modern hospital, but these were frustrated by the outbreak of war. John returned to England, set to work to raise funds for a Red Cross unit, and led it during the terrible days he thus describes:

> This isn't a war—it isn't even a slaughter—it's the torture of tens of thousands of defenceless men, women, and children, with bombs and poison gas. They're using gas incessantly, and we've treated hundreds of cases, including infants in arms—and the world looks on, and passes by on the other side.

Melly was killed in Addis Ababa during the rioting which followed the Emperor's flight. He lives as an inspiration to many.

In *The Indiscretions of a Warden* (Methuen, 7s. 6d.) Mr. Basil L. Q. Henriques not only tells of the growth and work of the Bernhard Baron St. George's Settlement in Whitechapel, but opens his mind on many social topics, especially those concerning youth. Brought up in a wealthy Jewish home, Mr. Henriques heard the call to Settlement work when he was still young, and St. George's, with its 3,000 members, is the result of his life's work. In this book he reveals himself as a tremendous enthusiast—only an enthusiast could have built up such an institution—with a wide knowledge of young people, Jewish young people in particular, a sardonic humour, a great admiration for royalty and for Britain, and an intense devotion to his religion, though his practice of liberal Judaism has often earned him the disapproval of orthodox Jews. About methods of Settlement work, the treatment of juvenile delinquents, the prison system, and sundry Semitic problems, he has much that is wise to say. There is, we hope, a misprint on p. 166; otherwise Mr. Henriques' spelling is no credit to Harrow and Oxford.

Not without a measure of envy must Oxford look on the lengthening list of "Cambridge Studies in Medieval Life and Thought". Dr. G. G. Coulton has every reason to be proud of the contribution he and his pupils have made to historical learning, and not the least pleasing pages of Mr. H. S. Bennett's *Life on the English Manor* (Cambridge, 16s.) are the two occupied by the dedicatory letter to the Editor of the series. The volume throws much light on an area which has been shrouded in obscurity. The readability of the narrative increases the debt the reader feels is due to Mr. Bennett for his researches. Especially is it well that students should be reminded that generalizations are dangerous, and that there was no uniformity about the holding of manors, so much so that it is misleading to speak of the "manorial system." One of the main points emphasized by Mr. Bennett is "the slow march of the peasant toward freedom". The weakness of the Church was due to the fact that

> most of the ordinary parish clergy were inefficient, ill-educated, undistinguished men.

Yet, unlearned and immoral as they were, such was the general condition of the people that "medieval England would have been immeasurably the poorer" without the parish priests. In a delightful Prologue Mr. Bennett sketches a week in the life of one of his villagers. On p. 35 we have what is unusual in a Cambridge Press book—a misprint.

Those who open Dr. Elliott-Binns's *England and the New Learning* (Lutterworth Press, 2s. 6d.) expecting a popular account of the preparation of England for the Reformation will be disappointed. These four lectures given to clergy at Sion College will well repay those prepared to work through them, but the casual reader will find so much undergrowth that he will scarcely get through the forest. A lighter touch would have been an asset to the lecturer.

The Lutterworth Press has done good and timely service in making available in cheap form (1s.) Luther's 95 Theses, his Open Letter to the Pope, and his tract *On Christian Liberty*. Dr. B. Lee Woolf has translated these under the title *Reformation Writings*. The translation of the last item runs so smoothly that it is surprising to find the letter to the Pope reading in places almost like a literal rendering.

The publication of a modern edition of *The Writings and Speeches of Oliver Cromwell* is an event of first importance. As might be expected, it is the work of an American, Prof. W. C. Abbott of Harvard. At present only Vol. I (Harvard & Oxford Presses, 21s.) is ready, but three more volumes are promised shortly. We propose to deal with them at length when the work is complete; now we do no more than welcome the first volume, which covers the period up to the death of Charles I.

Miss Helen Corke has crammed a great deal into her "Outline of World Economic History", *Towards Economic Freedom* (Methuen, 3s. 6d.). In the first 100 pages she surveys the world from pre-history to the Industrial Revolution, and in the second 100 brings the story down to the present. The value of this useful outline is increased by Miss Hickson's "pictorial illustrations", though the last of them is not easy to understand.

Mr. G. M. Young is always well worth reading, though both his opinions and his abundant allusions are sometimes irritating—his opinions because he is so confidently Tory, his allusions because he constantly reminds us of the extent of our ignorance. Regularly, too, he makes his reader stop to think of all the implications of what he is saying, and the number of times he throws a ray of new light on a familiar picture is legion. Take, for example,

> But the more compact a system is, the greater the difficulty it finds in admitting a new element. One sees this when, in the later 19th century, the Empire became a public topic. The Tories knocked up a policy—largely out of Radical materials—while the Liberals were looking for the place in the book.

This is from a very lively *critique* of Mr. Stephen Spender's "Forward From Liberalism", one of the best of over thirty essays now collected in *Daylight and Champaign* (Cape, 8s. 6d.). Does Mr. Young allow for the very wide circulation of the Genevan Bible in this statement?:

> If the Puritans had had their way, the Bible as a book, and in particular, the Gospels, would to a great part of the English people have remained unknown.

Mr. Bernard Shaw suggests that readers when they have read the Preface to *London Music in 1888-89 as heard by Corno di Bassetto* (Constable, 7s. 6d.)—the new volume in the admirable Standard Edition of his works—can shut the book and give it to their worst enemy as a birthday present. This is merely Mr. Shaw's way of indicating that at this time of day the Preface, with its autobiographical details, is more important than the musical criticism. So it is, though even the non-musical can dip into the criticism with enjoyment:

> The Welsh tenor was excellent, and kept his temper in spite of grievous maltreatment from the accompanist. . . That gentleman when he came to Waft her, angels, discovered that the accompaniment of alternate dotted semiquavers and demisemiquavers would make a rattling galop, which he forthwith led off with such spirit that he got nearly to the end of the page before Mr. Dyved Lewis had finished the first bar. However, Handel and the Welsh tenor triumphed in the end, for the aria was encored.

The Preface is typically Shavian, even to an utterly irrelevant digression on Pavlov.

Modern translations are now the rage, and it was inevitable that the *Odyssey* should have its turn. Nobody could be better fitted to tell *The Story of Odysseus* (Nelson, 7s. 6d.) "in plain English for the plain man" than Dr. W. H. D. Rouse. Greek scholars will be interested, and we believe content, to see how the great tale appears in its new dress, and we can imagine that hundreds who will never come within sight of the original will revel in turning these pages.

The *De Rerum Natura* of Lucretius is by no means easy to translate, and that makes the more remarkable the blank verse version which Mr. R. C. Trevelyan has given us (Cambridge Press, 8s. 6d.). It is so wonderfully readable that it carries the reader along like any novel, and those who have no Latin and have not yet met Lucretius will have a real treat. Mr. Trevelyan has written a modest but informing preface, and the volume is enriched by Mr. H. Sykes Davies's essay on Macaulay's *Marginalia* to Lucretius, Mr. Trevelyan having Macaulay's copy in his possession.

Many will be grateful to the S.P.C.K. for the series of little books, "Pages from the Past" (6d. each). The first four are Mrs. Esdaile's *Monuments in English Churches,* the Rev. C. Woodforde's *Stained and Painted Glass in England,* Mr. H. B. Walters's *Church Bells,* and Mr. J. Hope Urwin's *Introduction to the Study of Woodwork in Old English Churches.*

Strange to say, Dr. Luxmoore Newcombe's *Library Co-operation in the British Isles* (Allen & Unwin, 5s.) makes quite a thrilling story. From the point where librarians began to work together to the establishment of the National Central Library, with its outliers and regional library systems, co-operation has been rapid and encouraging. Many who are not engaged in librarians' work will be interested to learn of all that has been done.

In *Time and the Conways* (Heinemann, 3s. 6d.) Mr. J. B. Priestley has again "got away with it", and the play should have a long run. From the point of view of the theatre it is, of course, the second act which makes it, but Mr. Priestley has managed both to write a good play and to stimulate thought on the problem of time which is now occupying his mind. There are those who would find a sermon in the play, the text being Blake's words:

> Joy and woe are woven fine,
> A clothing for the soul divine; . . .
>
> And when this we rightly know,
> Safely through the world we go.

Mr. Priestley's other play now running in London, *I Have Been Here Before* (Heinemann, 3s. 6d.) also deals with the question of Time. The scene is a Yorkshire inn; the characters are strangely linked together, with a mysterious Dr. Görtler, whose theories of Time and Recurrence are vital to the play, the central figure. Interesting as the play is to read, we

should not have thought it would be successful on the stage, but the fact that its run has now lasted three months shows how difficult it is to judge.

Mr. Priestley is one of the fortunate folk whose personality is what the psychologists call "integrated". Whether one reads his novels, plays, or essays, it is the same Mr. Priestley who appears. *Self-Selected Essays* (Heinemann, 7s. 6d.) has given us a great delight, often taking us back to youthful days in the writer's West Riding, into the world of books, and among those striking people whom Mr. Priestley's keen eyes find among hurrying crowds as well as in clubs and public-houses. This volume would make a good Christmas present for a Yorkshireman.

Miss Helen Nicholson's *The Painted Bed* (Dickson, 7s. 6d.) is a well-told story of modern Spain, though the chapters dealing with the civil war are perhaps not up to the rest. Miss Nicholson has a fine gift of characterization—Don Jaime and Lola, Don Juan and Paloma, Miguel and Felix (a most likeable person in his loyalty), are all admirably drawn. Add to this intimate knowledge of the life of the Spanish people, and you have all the ingredients for a very successful story.

'Let My People Go!' (Murray, 7s. 6d.), by R. F. Martyn and W. F. Synge, is "a reconstruction of a most arresting character", of the life of Moses until the exodus. Told in novel form, the "rationalization" of the ten plagues will appeal to psychologists even more than to novel-readers.

The first impression one has in reading Mr. H. G. Wells's *Brynhild* (Methuen, 7s. 6d.) is that he has a wonderful gift of making a little go a long way. The novelist with the façade his publicity agent expands for him, the wife who awakes to his essential lack of integrity and seeks fulfilment, the mysterious Bunter with his hidden past—of these characters Mr. Wells makes his novel, and only in a brief period in which their lives touch, for many will feel the speedy *dénouement* defrauds them. The book will not have a permanent life, but it contains some characteristic passages :

> The project of a real group of Imperial Academies isn't dead; it's sleeping. Some chap might think of reviving it presently—to hold up the dignity of the Crown, Empire of the mind and all that. It's a wonder to me Ramsay MacDonald never had a shot at it. He'd love to be a great lord of literature and tell them all what. Booming away.
>
> May the Almighty damn and destroy me utterly and for ever, if I compromise in one particle when I am thinking in my own private thoughts.

And the bit about Anglicanism on p. 186 ! (See "Worth Noting").

No one can read Mr. Walter Brierley's *Sandwichman* (Methuen, 7s. 6d.) without feeling its verisimilitude and knowing that the iron has bitten into the writer's soul. It tells of a young Peak miner of 23 who is trying to educate himself. Concentration is difficult owing to his work and his unemployment, his love affair, and the conflict at home, where he sees his mother gradually fading away owing to the strife between his stepfather and himself. We learn something of the working of Social Service Centres for the unemployed, and of the effect of unemployment on the lives and homes of working men. Apart from one clergyman we see little of the Church. It is unfortunate that in the two references to Arthur's University classes names are wrongly spelt (57 and 110).

All who read Signor Daniele Varè's *The Maker of Heavenly Trousers* with delight will rejoice to see another volume from his pen. *The Gate of Happy Sparrows* (Methuen, 7s. 6d.) tells us not merely about Kuniang and "the Five Virtues", but also of travellers from other lands who came to

China for visits long or short. A story like "The Five Tigers" opens a window which reveals much of the life of the Chinese people. We learn that in China dogs never look up expectantly: they only receive from humans when food is dropped by accident and therefore keep their eyes fixd on the ground.

Mr. H. E. Bates's *Something Short and Sweet* (Cape, 7s. 6d.) contains sixteen short stories. Most of them are powerfully written, telling of passion expressed and frustrated; some set man in the environment of nature, which Mr. Bates can describe so well. "The Sow and Silas" is very amusing, the story of the dwarf as moving as anything we have read for a long time, and "The Man Who Loved Cats" horrible; several others leave the reader tantalizingly in the air.

Mystery Flowers (Lippincott, 7s. 6d.) is another of Mrs. G. L. Hill's pleasant stories. The characters behave incredibly foolishly, but all comes right in the end.

Is there any check, we wonder, on the response of young people to the books in Pitman's New Juvenile Library (3s. 6d.)? Will boys and girls learn anything about Egyptian life from such a book as Miss M. C. Borer's *Taha the Egyptian,* or will they skip the descriptive passages to get to the exciting adventures? We wonder. Miss Borer has been a member of the Sir Robert Mond Expedition to Armant, and she makes good use of "local colour".

Though we have known some precocious children we find it hard to believe that Peggy Edgerton Bird's *Snowflake in Biarritz* (Burns, Oates, 2s. 6d.) is the work of a child of 11. The illustrations are more convincing, but "the Underground always *holds a thrill* for me" and "I have the salt tang in my veins"—no, Peggy.

EDITOR.

The Rev. P. N. F. Young is chaplain of Simla and was formerly associated with the Cambridge Brotherhood at Delhi. He was encouraged to produce his book, *The Good News of Luke the Physician* (Lutterworth Press, 3s. 6d.), by Dr. J. N. Farquhar, who did so much to make Britain and India familiar with Hinduism and Christianity respectively, and his model has been Bishop Gore's well-known expositions of *Romans* and *Ephesians*. He has certainly succeeded in his aim of producing a *readable* commentary, and in mediating the findings of scholarship to a wider public. After a brief but sufficient introduction, the text (R.V.) of the gospel is printed as a whole, and this is followed by the commentary proper in which exegesis and interpretation are woven with the narrative into a connected whole. It is a very sound and useful achievement, and can be confidently commended.

ALEX. J. GRIEVE.

In spite of the strictures of Mr. H. G. Wells education in this country is not standing still, and in no respect is the progress more marked than in the increased attention now given to Scripture teaching. The Rev. Conrad Skinner's book, *The Gospel of the Lord Jesus* (Hodder, 5s.), may therefore be regarded as another straw that shows which way the wind is blowing. He has for many years been the Chaplain of the Leys School and has had a long experience of Bible teaching for boys. In the introduction he has many wise things to say about the method and contents of such teaching, and the main part of the book itself is made up of chapters on the Gospel Story, each of which is a model of what a lesson on such a subject should be. Mr. Skinner's treatment is always clear, open-minded, and scholarly.

He very rightly argues that the teaching of Christianity should begin with the Gospels rather than with the Old Testament. It is to be hoped that his book may speedily get into the hands of all teachers who have to do with this great but difficult subject.

In the year 1935 the Church of Scotland issued a short Statement of the Church's Faith. The Statement was the work of a Committee under the guidance of the late Dr. H. R. Mackintosh, and it was intended that he should himself prepare a handbook to be used along with it. This he was unable to do, and the handbook—*What We Believe* (Church of Scotland Publications Committee, 2s. 6d.)—is the work of Prof. J. G. Riddell, of Glasgow. It consists first of a preamble on the subject "What we Believe", which is followed by the main part of the book—a series of comments on the great questions set forth in the Statement of Faith. The commentary is well done and amply illustrated by quotations from innumerable sources. It should prove very useful to all who have to defend and expound the Statement and especially to ministers and teachers of the young.

One of the most interesting aspects of the Reunion Movement is the place which the Orthodox Church has come to occupy in it. This makes it more than ever necessary that the Church of the West should know more thoroughly and understand better the oriental Christian teaching and tradition. Dr. Sergius Bulgakov's *The Wisdom of God* (Williams & Norgate, 6s.) is a very real contribution to this knowledge. Its subject is *Sophia,* or the Divine Wisdom, regarded as the key to the whole Christian revelation. Dr. Bulgakov says:

> The future of living Christianity rests with the Sophianic interpretation of the world and of its destiny. All the dogmatic and practical problems of modern Christian dogmatics and ascetics seem to form a kind of knot, the unravelling of which inevitably leads to Sophiology. For this reason in the true sense of the word Sophiology is a religion of crisis, not of disintegration, but of salvation.

This general theme Dr. Bulgakov elaborates in discussions on the Holy Trinity, the Incarnation, Pentecost, Mariolatry, and the Church. He gives an interesting if rather forced presentation of dogma, but one cannot but feel that both in his method of handling it as well as in the conclusions he reaches there will be nothing very attractive to the Western religious consciousness. At the same time his book should be extraordinarily useful in helping the West to appreciate more fully the mentality of the East.

Mr. H. S. Shelton's *The Credibility of the Christian Faith* (Simpkin, 8s. 6d.) is a rather puzzling book. In effect it considers whether a "detached inquirer" can reasonably accept the Christian position. The alternatives for such a person, the author says, are Agnosticism, some kind of Protestant liberalism, or Rome. From a general survey of Christianity in relation to present-day knowledge, the book looks at each of these alternatives, and apparently finds none of them satisfactory. Though Mr. Shelton's emotions have a bent towards Rome, he dismisses the Roman case as impossible; he has a poor opinion of all brands of Protestantism; and there is no stability in Agnosticism. So where is the "detached inquirer" landed? It is hard to say. And this is the weakness of the book. It does not really answer the initial question. Mr. Shelton says of himself, "From my own personal experience I can find no confirmation of any of the beliefs which the Christian regards as religious truth". Yet this seems an over-statement. Has it occurred to Mr. Shelton that perhaps his "detached inquirer", of whom he speaks so highly, is what the mathe-

maticians call an "imaginary quantity"? I doubt if this phantasmal person exists. But the book is very good. It is a revelation of the schoolmaster's mind, alike in its weakness and its strength. Mr. Shelton is not, after all, the "detached inquirer"; he is something much more interesting.

Dr. J. G. Machen's *The Christian View of Man* (Macmillan, 12s.) consists of a series of radio addresses delivered to the American public by one who was well known as the most outstanding and vehement defender of fundamentalism. In spite of their popular appeal, the addresses present a really able exposition of Calvinism in its severest form. The book covers a good deal more ground than its title suggests. The Divine Decrees, Predestination, Providence, Miracles, Creation, the Covenant, the Fall, Original Sin, Total Depravity, and Irresistible Grace, are all dealt with and defended. Dr. Machen knows all that can be said against his position, and is quite open-eyed in his defence of it, but he puts the clock back too far and represents an interpretation of Biblical religion that no reasonably intelligent person can possibly accept.

The writer of *The Psychology of Belief* (Cambridge Press, 13s. 6d.), Prof. Helge Lundholm, is a Swedish psychologist who is an Associate Professor in Duke University, U.S.A. He is also responsible for several other books both in Swedish and English dealing mainly with the abnormal. The present volume is an interesting and original contribution to the discussion of a big subject, and the discussion is illuminated by many instances from the psychologist's case book, as well as from literary sources. Dr. Lundholm approaches the whole subject of belief, first, from the point of view of its engenderment—is belief the result of suggestion or emotion, or of some rational process? Secondly, we are invited to discuss true and false beliefs and the place of self-deception and delusion in effecting belief, and finally we deal with belief as a mode of experiencing, a cognitive property, and a guide of conduct. Dr. Lundholm owes a great deal to Professors Stout and McDougall, but goes beyond them in arguing that "belief never functions alone, but always in conjunction with special impulses". On the question of belief in God, for example, we read:

> Let us hypothetically say that the end to which God serves as a means is universal happiness. If under this assumption the consideration of the totality of human progress, including all we know of past history and of all present human affairs, indicates that the belief in God has been an inevitable and invaluable instrument of happy progress of mankind, then, according to the pragmatic criterion of truth, God is a reality.

There is a good deal in this book which gives pause to those who are inclined to regard all belief as a form of wishful thinking. At the same time some of the excursions which it contains beyond the strictly psychological field are not likely to carry conviction among all its readers.

W. B. Selbie.

Dr. N. Micklem's pamphlet, *Congregationalism To-day* (Hodder, 1s.), was well worth writing and deserves an attentive reading; it contains much sound Congregational doctrine, and one or two things not quite so sound. Its chief error is summed up in the sentence, "Two or three gathered in the Name represent *the* Church; they do not constitute *a* Church". But what does this mean? The New Testament knows of "Churches", local communities of believers covenanted together in the faith, and working for the Kingdom; it does not speak of that later derivative form, "The Church", which is so largely the fruit of other influences. It knows of local Churches, each *a* Church, the mystical body of Christ. From this

first principle all else flows; their loyalty to the faith, their liberty, their ministries, and their self-subordination to the rule of Christ. The same principle determines their relation to one another, and their "catholicity". This is the root of Congregationalism. Dr. Micklem seems to have some idea of bringing Dr. Dale up to date. But it is not a question of Dr. Dale. It is a matter of standing solidly on the New Testament.

And this is exactly the force of Dr. Micklem's plea in the rest of his pamphlet, and it has very great force indeed. We are free, he says, within the framework of the Word of God. We are not democratic in any light political sense; we are not at liberty to construct a Gospel out of our own heads, and call it re-stating the faith; we have a primal loyalty to a historic revelation; we are not little isolated societies; we have catholic ties and interests as wide as the world. All this needs to be said, and Dr. Micklem says it with much persuasive power. But they are things which Congregationalists do believe in their hearts; though some seem slack about them, and some here and there go off on journeys of their own. And here I would venture one word, not of remonstrance but of friendly suggestion, to Dr. Micklem. He seems to see Congregationalism honeycombed with heresies. I fancy he listens too much to the noise of a few; and so he is in some danger of overlooking the silent consent of the great body of our people, not to the creeds taken word by word, but to those historic facts which the creeds at their best can only state imperfectly. In this way he has been misled into thinking he has to meet widespread disloyalty to the faith. On the other hand, the security of Congregationalism is in its first principle of unity in Christ; and we shall never be drawn off into schemes of unity which weaken, or leave out, that principle.

In a brief notice like this much has to be left unsaid. This is a pamphlet which Congregationalists ought to read without any spirit of controversy, for it touches things which are at the foundation of our Church life. This makes me regret that Dr. Micklem should have thought it necessary throughout the pamphlet to direct his main criticisms to Dr. Peel's recently published *Inevitable Congregationalism*. All he says could have been said equally well without doing that; and, if he will let me say so, he seems to me not quite fair to the book. He hints a doubt here, and throws out a doubt there, and says he cannot be sure of Dr. Peel's meaning; and yet the meaning of that book seemed to me to be open enough when I read it, *viz.*, that Congregationalism is, and must be, and will be, where it has always been—"in the central stream of evangelical faith".

Of books reviewing recent science and taking Sir James Jeans and Sir Arthur Eddington to pieces there seems to be no end. Dr. M. Davidson's *Free Will and Determinism* (Watts, 10s. 6d.) is an estimate of the bearing of recent science on the question of freewill. It will be useful for its summaries of the chief criticisms of Jeans and Eddington by various writers, among them Professor Dingle and Mr. Joad. The book is well done and claims to be without bias. But Dr. Davidson's view is that things have not yet gone far enough to be able to say what the final result is to be. This is the judicious line to take. Probably Planck is right when he says: "In my opinion the question of the human will has nothing whatsoever to do with the opposition between causal and statistical physics".

Miss O. Lazarus's *Liberal Judaism* (Macmillan, 5s.) is written chiefly for Jewish students; but it will be valuable to many who want to understand the standpoint of Liberal Judaism, and its differences from the orthodox position. The book is clear and frank in its treatment. It presents a case which will deeply interest a large number of general readers, Christians as well as Jews. And it appears at a very opportune moment.

Mrs. A. B. Payson's *Rule of the Road* (Putnam, 3s. 6d.) is a very human record of her own efforts to help men and women to the Christian way of life by personal contacts with them. It is a convincing book and has a shrewd understanding of life. Some of the narratives are of very great spiritual power. All through the book there is an enthusiasm which will captivate the reader. The Rev. Pat McCormick contributes an appreciative introduction.

A. T. S. JAMES.

NEW EDITIONS, REPRINTS, *ETC.*

In view of the Quatercentenary of the English Reformation Dr. A. W. Harrison has prepared an abridged edition of W. F. Moulton's *History of the English Bible* (Epworth Press, 2s. 6d.). The Rev. C. F. Hunter's *The New Testament: Its Writers and Their Messages* (Ludgate Circus House, 3s. 6d.) now appears in a revised Third Edition. New volumes in the excellent "Religion and Life" Books (S.C.M., 1s.) are Dr. T. H. Robinsons's *St. Mark's Life of Jesus,* Dr. Herbert Gray's *Finding God,* and the Rev. George Barclay's *The Making and Meaning of the Bible.* Another valuable series is "The Oxford Bookshelf", the new volume in which is Otto's *Religious Essays* (Oxford Press, 2s. 6d.), first published in 1931. Prof. C. F. Rogers's *The Christian's Claim about Jesus of Nazareth,* which first appeared in 1916, has now been enlarged and revised (S.P.C.K., 2s.). The Rev. McEwan Lawson's *Is Christianity Done For?* is published by the S.C.M. in a cheap edition (1s.). Dr. Nicholas Zernov's *Moscow the Third Rome* (S.P.C.K., 2s. 6d.), a useful summary of the history of the Russian Church, first appeared as articles in the *Church Quarterly Review.* Dr. Laura Hutton's *The Single Woman and Her Emotional Problems* (Bailliere, 5s.), noticed in our pages a short time ago, has gone to a second edition. The Oxford Press is responsible for the appearance of Constance Holme's *The Splendid Fairing* in a 3s. 6d. edition and also for Mr. Frank Swinnerton's *Nocturne* in the "World's Classics" (2s.). Mr. John Oxenham's *Mr. Cherry, Retired* is now issued at 1s. 6d. (Longmans).

LECTURES, PAMPHLETS, *ETC.*

We warmly commend the Rev. L. J. Belton's **World Vision* (Lindsey Press, 1s.), a very striking survey of religion in the world. Dr. Reinhold Niebuhr's Burge Memorial Lecture for 1937 is now printed under the title *Do the State and Nation Belong to God or the Devil?* (S.C.M., 6d.). *A Catholic in Republican Spain* (Gollancz, 1s.), by Prince Hubertus Friedrich of Loewenstein, is a pro-Government account of a visit to Spain by a Roman Catholic German exile now a Czecho-Slovakian citizen.

ALSO RECEIVED.

MURIEL LESTER. *Why Worship?* Independent Press. 1s. The many people who found *Ways of Praying* useful will welcome this little book.

RICHARD BALL. *The Master Speaks.* Independent Press. 2s. Contains a reading, prose or verse quotation, and prayer for each day.

H. CAIGER. *Worship and Prayer.* S.P.C.K. 3s. & 2s. 52 talks to Anglicans, including three on Confession.

D. MORSE-BOYCOTT. *How Can I be Happy?* Rich & Cowan. 3s. 6d.

W. H. ELLIOTT. *Man to Man.* Nicholson & Watson. 2s. 6d. Papers which first appeared in the *Sunday Pictorial.*

"A LONDON JOURNALIST". *Hundred Per Cent for God.* Lutterworth Press. 1s.

R. F. RATTRAY. *From Primitive to Modern Religion.* Lindsey Press. 1s.

Achievement and Challenge. N.A.S.U. Adult School Lesson Handbook, 1938. Keeps up to its standard.

MERRY DEL VAL. *Spiritual Directions.* Burns, Oates. 2s. 6d.

R. H. W. SHEPHERD. *Children of the Veld.* Clarke. 6s. Stories of Bantu Life.

Looking at Ireland. S.C.M. 2s. 6d. Seven members of the Irish Christian Fellowship discuss the Ireland of today.

The Keswick Convention. Pickering. 4s. & 2s. 6d.

S. M. ZWEMER. *The Solitary Throne;* G. CAMPBELL MORGAN. *Peter and The Church.* Pickering. 1s. each. Addresses at the Keswick Convention.

J. PEARCE. *On the Holy Mount.* Pickering. 1s.

R. D. JOHNSTON. *The Man who Moved Multitudes.* Pickering. 1s. A Life of D. L. Moody.
P. B. SIRCAR. *The Lord God Planted a Garden.* Pickering. 1s. Addresses by an Indian Woman Missionary.
F. THORNTON. *Daily Guidance.* Pickering. 6d. Daily Scriptural Meditations for One Month.

From Pickering & Inglis, too, come many books for boys and girls: J. A. W. HAMILTON, *Twelve Clever Girls;* E. E. ENOCK, *Twelve Brave Boys* (1s. each); GRACE PETTMAN, *The House on the Island* (1s. 6d.); W. M. PEARCE, *Accidents will Happen;* R. H. BELTON, *Under New Management* (1s. 3d. each); C. SAVERY, *Danny and the Alabaster Box* (9d.). The same publishers have again issued their "Golden Grain" series of Diaries (1s. to 6s. 6d.), and Calendars and Almanacks at all prices.

Messrs. Burns, Oates, also publish a number of books for young people: J. CHRISTIANO, *Passion Flowers,* and S. ZU ELTZ, *The Guardian Angel's Hour* (3s. 6d. each), contain stories of Saints and Martyrs, while for younger children there are EGERTON CLARKE, *Our Lady of Flowers* (1s.); R. ZELLER, *Christmas; Scenes from the Life of Our Lord* (2s. 6d. each).

PERIODICAL PUBLICATIONS.

The London Quarterly and Holborn Review (Oct.). The Rev. F. C. Gill discusses "Homiletic Values in Shakespeare" and the Rev. Henry Hogarth "Bossuet as a Preacher". Mr. Coulson Kernahan has a lively article on Swinburne, Dr. Henry Bett writes on Barrie, and Dr. J. F. Butler on "Tragedy, Salvation, and the Ordinary Man".

The Hibbert Journal (October). The Archbishop of York writes on "The Divine Source of Liberty", Don Luigi Sturzo on "The Nemesis of Political Immorality". Two interesting aritcles are Dr. Selbie's "Robertson of Brighton" and Dr. Watkin-Jones's "Methodist Thought in Contact with Modern History". Prof. Lancelot Foster tells us of "The Generalissimo and Madame Chiang Kai-Shek", while from America come Dr. J. W. Buckham's "Death" and Dr. C. F. Thwing's "The American Scholar: Emerson's *Phi Beta Kappa* Address (1837)". Prof. G. Dawes Hicks surveys recent philosophical literature.

The Baptist Quarterly (October). The Rev. W. E. Hough discusses "Christian Mysticism", Dr. H. H. Rowley "The Riddle of the Song of Songs", and the Rev. E. J. Roberts gives us some "Notes of S. A. Tipple's Sermons". Dr. Whitley continues his contributions on "Baptists and the Bible", and the Rev. Carey Bonner gives us the fourth of his series, "Some Baptist Hymnists".

The Layman (October). The Rev. J. I. Hasler informs the Baptist layman of "Rural Uplift in India" and Mr. Hans Oddestad of Baptist life in Sweden. Most of the other articles are domestic.

The Modern Churchman (October) 1937. The Conference number of the *Modern Churchman* always provides much excellent reading, and this number is no exception. The subject of the Conference was "Christianity and the Religious Crisis", and the speakers were Bishop Barnes, Canon Roger Lloyd, Dr. Tennant, Dr. S. H. Hooke, Canon Guy Rogers, Dr. St. John Ervine, the Rev. J. C. Hardwick, Dr. Joseph Needham, Sir Arnold Wilson, the Rev. H. G. Mulliner, Dr. L. E. Browne, the Rev. A. R. Vidler, the Rev. G. L. H. Harvey, Mr. Claud Mullins, and the Rev. L. B. Cross.

The Expository Times (October-December). The Rev. Godfrey Phillips's "The Best Books on Missions" is very useful, as is the Rev. David Cairns's "Christianity in Action—The Christian Faith and Freedom." Among the other articles are "The Basic Forms of Theological Thought" (Prof. Karl Barth), "Intercession and its Objectives" (Mr. Stephen Hobhouse), and surveys of Recent Foreign Theology by Drs. James Moffatt and A. E. Garvie. Sir Dariel Hamilton's "Stewardship of Wealth" ought to be read and pondered.

The International Review of Missions (October). Dr. Latourette writes on "Missionary Methods of the Nineteenth and Twentieth Centuries", and the Rev. R. H. W. Shepherd on "The Separatist Churches of South Africa". An unsigned article looks at the Report of the Palestine Commission from the point of view of the Church, and two writers, Dr. Günter Wagner and Herr Otto Raum, write criticisms of the missionary theories of Dr. Bruno Gutmann of Kilimanjaro. The Rev. George S. Stewart's "Cells of Prayer" is helpful and suggestive.

The Evangelical Quarterly (October). The contents this quarter are rather more varied than usual. The main articles are Dr. Michele Casella's "Philosophy and Religion in the Religious Experiences of Ernesto Bonaiuti", Dr. L. De Moor's "Revelation", the Rev. J. Findlater's "Divine Sovereignty and Human Freedom", and Prof. John Macleod's "The Protestant Reformed Religion—What is it?".

Social Service Review (July-October). Interesting items in these numbers are Sir Gwilym Gibbon's "The Statutory Services: Their Present State and Cost", Sir Henry Pelham's "The Government's Physical Fitness Scheme in Relation to the Countryside", the summary of the Second Annual Report of the Unemployment Assistance Board and (in the October number) "Day Continuation Schools: Voluntary and Compulsory".

The Common Room (November). This issue contains two papers delivered at the 16th Annual Conference of the E.S.A., Prin. J. H. Nicholson's "The Approach to the Adult Mind" and Mr. A. Barratt Brown's "Adult Education and Democratic Leadership". There are also accounts of the Summer Holiday School and of the Tavistock Little Theatre's tour of South Wales.

Religion in Education (October). An interesting number, with the Dean of Exeter on "The Relevance of the Bible" and A.E.L. on "The Prep. School—Experience and Experiment". The Rev. H. K. Luce continues his "Religious Education in Secondary Schools".

Religion in Life (Autumn). This issue struck us as not quite so lively as some previous issues. Secretary F. B. Sayre opens with "The Winning of Peace", and among the other articles are Dr. R. W. Sellars's "Religion Faces Naturalism", Dr. Lynn Harold Hough's "Making Theology Available for Religion", and Dr. Reinhold Niebuhr's "The Contribution of Paul Tillich". An interesting article for the present time is Dr. R. G. McCutchan's "The New Order in Church Music".

The Bulletin of the John Rylands Library, Manchester (October). Prof. Charlton gives yet another fascinating lecture on Shakespeare's comedies. There are learned articles by Dr. E. J. F. Arnould ("Henry of Lancaster and his *Livre des Seintes Medicines*"), Dr. E. F. Jacob ("Cusanus the Theologian"), and Dr. E. I. J. Rosenthal ("Don Isaac Abravanel: Financier, Statesman and Scholar, 1437-1937"). Dr. Edward Robertson continues his "Notes and Extracts from the Semitic MSS. in the Rylands Library".

The Yale Review (Autumn). A very good number. Mr. Alvin Johnson has a lively article on "The Labour Crisis", and Mr. Kingsley Martin discusses whether the British Empire is in retreat. There is an informing article on "Sweden Revisited" by Mr. M. W. Childs, and another by the Rev. Hubert Herring on Argentina. The title of Mr. T. Swann Harding's "White Fricassee of Kidskin Gloves" does not reveal the fact that its subject is adulteration. Mr. Vladimir Koudrey gives an account of an incident during the Russian Revolution.

Anglican Theological Review (October). The Rev. D. B. Aldrich describes "The Church Congress" of the Episcopal Church in the United States, and Prof. A. E. Taylor, in preparation for the next conference, discusses "The Constant Element in Evangelism". Dr. H. H. Gowen writes on *"Manuum Impositio"* and Miss Helen T. Van Voast on "Present-Day Spiritual Healing in Britain".

Character and Personality (September). This "International Psychological Quarterly" is edited by Charles Spearman. The articles are Mr. T. V. Moore's "A Study in Sadism" (Swinburne), Mr. Pryns Hopkins's "A Critical Survey of the Psychologies of Religion", Part II of the Editor's "German Science of Character", Miss Ruth Landes's "The Personality of the Ojibwa", and Dr. Saul Rosenzweig's "The Experimental Study of Psychoanalytic Concepts".

The Review and Expositor (October). "The Structural Integrity of the Fourth Gospel" is discussed by Prof. E. A. McDowell, and "The date of *Galatians*" by Mr. E. A. Travis. Dr. R. E. Speer writes on "The Foreign Missionary Centennial of the Presbyterian Church", and Dr. J. R. Sampey on "The Six Days of Creation". Dr. G. S. Dobbins continues his series, "Facing Pastoral Problems".

In Extremis (Nos. 5 & 6). No. 5 contains an address on Christian marriage, based on the seventh commandment, by Daniel von Tscharner, and a consideration of the *rôle* of the theologian and his relation to the Church by Pierre Bonnard. There is a critical notice of Karl Heim's *Jesus der Weltvollender*. No. 6 contains a sermon in German by Karl Barth on "Render to Cæsar . .", a sermon by Dr. Visser 't Hooft, entitled *"Pourquoi Jésus-Christ?"*, on the necessity of personal choice, and a critical review of Walter Nigg's *Geschichte des religiösen Liberalismus*.